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ABSTRACT

Written for teachers instructing both Indian and non-Indian students, the handbook provides information on American Indians in California. The handbook is presented in six chapters. Chapter 1 is devoted to terminoloy (e.g., American Indian, Native American, tribe, band, rancheria, and chief). Chapter 2 details historic and cultural changes related to American Indians. Stereotypes and misconceptions about American Indians are the subject of Chapter 3. Chapter 4 deals with the importance of American Indian values that differ from values of mainstream America. Chapter 5 is devoted to the teaching of American Indian children, providing non-Indian teachers with student-related information that may help to establish a good student-teacher relationship. Chapter 6 provides detailed lesson plans for kindergarten through grade 12 on the whole of Indian life (e.g., early Californians, Indian environment, influence of non-Indians, transition into the 20th century). References consist of: general references (207 titles); skills, crafts, and games (24 titles); books for students (47 titles); newspapers and journals (11 titles); sources of songs and music (5 titles); and films (24 titles). Appendices contain a chronological listing of events in American Indian history from 850 B.C. to 1980, four maps of California relating to Indians, and suggested criteria for evaluating instructional materials. (ERB)

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American Indian Education Handbook

Prepared under the direction of the
American Indian Education Unit
CALIFORNIA STATE DEPARTMENT OF EDUCATION

By the
American Indian Education Handbook Committee

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Foreword

On August 29, 1911, the only surviving member of the Yahi Indian tribe was found crouching against a fence in a slaughterhouse corral about two miles from Oroville, California. Within days the survivor, known only as Ishi, was learning to adapt to life in San Francisco. Regrettably, only four and one-half years after he was found, Ishi died of one of the diseases of civilization—tuberculosis.

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ISHI

Ishi was the last Indian in North America known to have spent most of his life in the completely traditional ways of his ancestors. Many of you, I am sure, have read about him in Theodora Kroeber's memorable account, *Ishi in Two Worlds*. Against his will, Ishi was thrust into the modern world. He adapted to it well, keeping his Indian values intact. Like Ishi, modern Indians are "living as both Indians and Americans, holding to those Indian values that they learned at the knees of their grandfathers and grandmothers but seeking as well to find their place as full-fledged citizens." These words of the authors of this handbook are well taken. The preservation of Indian culture and Indian values can only benefit all of us.

A good part of this handbook is devoted to the history of the American Indian. What the authors are attempting to do is to present an accurate picture of American Indians and their contributions to American life. We need to be told again, for example, that only a century ago white America was engaged in the destruction of entire tribes and ethnic groups of Indians. Ishi's tribe, the Yahi, were marked for annihilation. Regarded as subhuman, they were attacked without restraint. Ishi was himself born during the war of extermination against his people. Unfortunately, we seem to have learned little about ourselves from the American Indian's tragic history.

The authors have written this handbook for the instruction of Indian and non-Indian children. For example, stereotypes often affect not only the perceptions non-Indians have of Indians but the perceptions Indians have of themselves. The authors discuss the origin and functions of stereotyping and present facts that give the lie to common stereotypes about Indians. I fully endorse the authors' conclusion that, "above all, students and the teacher must be able to respect Indians as individuals, to get to know them as people." Teachers should also find very useful the information provided on Indian values, attitudes, and behaviors and on methods useful in teaching American Indian students.

I hope that this handbook produces the results it deserves. For non-Indian children I hope for attitudes toward Indians that are based on fact. I am confident that the perceptions these children have of Indians will become increasingly more accurate. For Indian children I hope for increased pride in being Indian, not shame. They should remember always the example of the Yahi, who, threatened on every side by their enemies, found strength in the fact that they were in the right. They were *not* guilt-ridden. And, finally, I urge the educators who obtain this handbook to examine it carefully and use it wisely. It contains much useful information about Indians and about the teaching of Indians and non-Indians. As you carry out your

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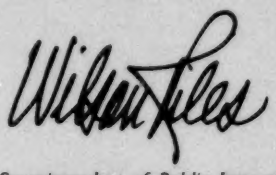
task of instructing our children about the American Indian, I ask you to consider the words of Theodora Kroeber about Ishi and his people—words that can be applied to all American Indians:

> The history of Ishi and his people . . . is inexorably part of our own history. We have absorbed their lands into our holdings. Just so we must be the responsible custodians of their tragedy, absorbing it into our tradition and morality. ▲



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Preface

In 1979 the American Indian Education Council, an advisory group to the California State Department of Education, recommended that a publication be developed to provide educators with accurate information on American Indians in California. As a result of that recommendation, the *American Indian Education Handbook* was written by the members of the handbook committee (see page vi). The document was then reviewed for accuracy and usefulness by more than 150 individuals and representatives of organizations. All comments on the document were carefully considered, and many suggested changes were incorporated into the final draft.

Some highlights of the document include the following:

- Overview of American Indian history, including a 12-page chronological listing of events related to American Indians.
- Discussion of stereotypes and misconceptions about American Indians. The authors explain the origin and function of these stereotypes and present counterbalancing facts.
- Extensive description of key American Indian values, attitudes, and behaviors. Presentation is made in chart form for 27 categories for convenience.
- Discussion of problems that Indian students face and suggested techniques to alleviate those problems.
- Eighteen pages of suggested activities related to teaching about American Indians. The activities are grouped within four major concepts and are divided into four grade levels: kindergarten through grade three, grades four through six, grades seven through nine, and grades ten through twelve.
- Selected references under the headings of general references; skills, crafts, and games books for students; newspapers and journals; and films.
- Four maps related to American Indians.

The authors of the *American Indian Education Handbook* are convinced that, as the material contained in the handbook is incorporated into the school curriculum, non-Indian students will begin to recognize the contributions of the American Indian and will view the American Indian with increasing respect. And Indian students, enlightened by the facts presented, will grow in pride as Indians. Together with their teachers, both groups will develop an appreciation of the mosaic that is America. ▲

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"For Indian children I hope for increased pride in being Indian, not shame. They should remember always the example of the Yahi, who, threatened on every side by their enemies, found strength in the fact that they were in the right."

WILSON RILES

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Introduction to the Handbook

A great need for the *American Indian Education Handbook* exists in our country, which is enriched by the cultures of many people. Today, we are aware of many values that each of these cultures adds to the vitality, quality, and strength of our nation. In California the cities, towns, and countryside have become meccas for all races, creeds, and ethnic groups sharing the American dream of freedom and prosperity. Educators have provided instructional materials about many of these people, including blacks, Chicanos, Asians, and others. Until now, however, although much has been written about the earliest inhabitants of this Western hemisphere, such material has rarely portrayed a true picture of American Indians or their vital contributions to our lives. And in our schools, unfortunately, instruction on American Indians has usually been condensed into a primary classroom curriculum consisting of presentations of stories of life in a tepee, construction of headbands by the children, and the performance of a dance accompanied by tom-toms made of oatmeal boxes.

The American Indian population is increasing at a rate faster than that for almost any other population except for Mexican-Americans, many of whom can themselves trace their ancestry to other Indian groups. The dropout rate for both American Indian and Mexican-American students is extremely high. Perhaps the cause is that none of the subjects studied in school seems relevant to the lives of these students. Certainly, the history and studies texts used in the schools have not shown American Indians in a favorable light.

American Indians have been faced with horrendous problems to overcome, and governmental agencies have, unfortunately, listened to other interests. These native Americans have had their land and many rights stripped from them. The majority of them live in continual poverty, sometimes in despair, with many addicted to alcohol and dependent on welfare. (Contrary to popular belief, however, not all American Indians receive monthly checks from the government.)

Today, American Indians are awakening to their culture and are turning away from the concept of assimilation into a melting pot in which all must be the same and hold the same values. They are living as both Indians and Americans, holding to those Indian values that they learned at the knees of their grandfathers and grandmothers but seeking as well to find their place as full-fledged citizens. Only as these two diverse commitments are resolved can American Indians be proud of their heritage and operate in today's world.

In preparation for more than two years, this handbook represents the first major effort by the California State Department of Education to present a valid

Today, American Indians are living as both Indians and Americans, holding on to those Indian values that they learned at the knees of their grandfathers and grandmothers but seeking as well to find their place as full-fledged citizens of these United States.

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picture of American Indians for use in classrooms throughout the state. It is intended for classes with American Indian children in attendance and for classes without American Indian children. The handbook presents a view of American Indians as they lived before the arrival of the Europeans and recounts how they resisted intrusions on their land and suffered relocation to reservations.

Contemporary problems are also presented in the handbook, and Indian contributions to American life are recounted. For example, Indians made contributions during World War II that should ensure for them a place among first-class citizens. Unfortunately, however, such is not the case. They are a people with dignity, a heritage, and hopes for a better life. American Indians, a people often maligned, have great difficulties to overcome.

The handbook is divided into six chapters, selected references, and three appendixes. Chapter 1 is devoted to terminology. The term *Indian* is generally recognized by most Americans as referring to a member of a group that once inhabited this land before the arrival of people from across the oceans. The important thing to remember is that the term *American Indian* refers to as many different people as inhabit an area from Finland to Italy, from Great Britain to Moscow. There were several hundred distinct groups of so-called Indians living in the area that became the United States when the Pilgrims landed at Plymouth. The Indian peoples prefer to be called by their group or tribal name. Navajos, for instance, refer to themselves as "the people." Other examples include the Pomo, Cahuilla, Miwok, Hupa, and Morongo.

Chapter 2 details historic and cultural changes related to American Indians. Indian life did not start, but almost stopped, with the arrival of Europeans in America. Stereotypes and misconceptions about American Indians are the subject of Chapter 3. And Chapter 4, which deals with the importance of American Indian culture, brings into focus the many aspects of Indian values that differ from the values of mainstream America. These Indian values, misunderstood by so many, offer strength and a fine sense of one's identity to the Indian community.

Chapter 5 is devoted to the teaching of American Indian children. Since the number of Indian students is growing, this chapter provides non-Indian teachers with student-related information that will help them when they are working with American Indian students as well as with non-American Indian students. To assist the teachers, Chapter 6 provides detailed lesson plans (for kindergarten through grade twelve) on the whole of Indian life. The rest of the handbook contains selected references; a chronology of historical events; a map section; and suggested criteria for the evaluation of instructional materials.

In summary, the authors of this handbook are attempting to place in perspective the life of the American Indian. They wish to convey the fact that Indians reside today in towns and cities and in the countryside and did not disappear with the buffalo and the coming of the transcontinental railroad.▲

American Indians are a people with dignity, a heritage, and hopes for a better life.

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Chapter 1

American Indian Terminology

This handbook is concerned with the people who have inhabited the North American continent since time immemorial. There is no satisfactory way to refer to these people generically. Throughout the handbook, however, the term *American Indian* is used. This is the term preferred by most tribes and national Indian organizations. It is also the generic label that is probably the least likely to cause confusion for non-Indians. However, the teacher should be aware of the valid objections some Indian people have to this term.

Use of the Term *American Indian*

It is important to recognize that, for thousands of years, the original inhabitants of the North American continent considered each tribe to be a separate nation and, indeed, a separate race. They did not consider themselves to be generically or genetically identical. Only after the arrival of the Europeans did Indian societies realize that they might be viewed as a homogeneous race.

The term *Indian* (*Indio* in Spanish) was coined by Christopher Columbus when he mistakenly thought he was dealing with citizens of India, to whom the term is still properly applied. In spite of its inaccuracy, however, the term has continued to be used. Precision demanded the modifier *American*, another word invented by Europeans after Amerigo Vespucci drew his maps, thus providing the world with a new term, *American Indian*. However, it must be remembered that the names of the original peoples (e.g., Yurok, Wintun, Cahuilla) preceded the coining of both new words by thousands of years.

The indiscriminate use of the term American Indian in reference to all the people indigenous to the American continent ignores the great differences among these people. This usage is analogous to the use of the term *European* for all the people of Europe.

Use of Other Terms

To some degree the same objections to the use of the term American Indian apply to other generic terms currently in use:

Native American

Native American is a term recently coined as a substitute for American Indian. Originally, its use became popularized by those wishing to devise a new, positive label. Initially, Native American was thought by some to be a positive change, since it included all native peoples: Indians, Eskimos, and Aleuts. However, disenchantment soon followed when it was used in acts of Congress and was interpreted to include native Hawaiians, Samoans, Guamanians, and Puerto Ricans, thus expanding the scope of the acts beyond the original intent. The term Native American has also been used to refer to anyone born in the United States, most recently to the children of Southeast Asian refugees born in this country.

First American

There are fewer difficulties with the term *First American*, adopted by the Indian Caucus of the National Education Association and approved by the Delegate Assembly. However, this term causes confusion because it has been applied not only to Indians but to the first European settlers as well and to those who became the first citizens when the United States was founded.

This handbook is concerned with the people who have inhabited the North American continent since time immemorial.

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Referring to Indians by their nation or group recognizes their diversity and enhances an Indian student's pride in self and community.

Amerindian or Amerind

Amerindian (or *Amerind*) may be encountered, but neither term has ever gained acceptance among Indian people, who consider both to be disrespectful abbreviations. Variations of the word *indigenous* are in use but frequently in an anthropological context. Without a modifier they may refer to indigenous people anywhere in the world.

Names of Nations or Groups

Ideally, the name of the Indian nation or group should be used in referring to Indians rather than a generic term. This practice recognizes the diversity of Indian peoples and enhances an Indian student's pride in self and community.

However, even if one uses the specific names, another difficulty arises. Most of the names of Indian nations or groups in common usage were given to Indian people by others and are often unflattering. For example, the name *Navajo* means "stealer of crops," and the name *Apache* was probably derived from a Zuni word meaning "enemy." The *Mohawk* were so labeled by their neighbors after the Narraganset word for "man-eater." The *Lenape* are known to most as *Delaware,* named after a European who never set foot on the North American continent.

In addition to the names of nations or groups by which Indians are generally known, each tribe, band, or group has its own name in the native language. More often than not, the name translates to "the People," "the Human Beings," or something similar. Those whom we call Navajo refer to themselves as *Dineh,* which is translated as "the People." The Chippewa (Ojibwa in Canada) have always called themselves *Anishinawbe,* which is translated as "the Original People." Whenever possible, and certainly whenever the original tribal name is known, the preferred name should be used. This advice would be particularly beneficial to the educator who works primarily with Indian students who are all from one tribal group.

Eskimos and Aleuts

There are two group names, however, which should be used in any case. *Eskimos* and *Aleuts* are Alaskan natives who insist on not being called Indians. Therefore, if one wishes to be all-inclusive, one should always refer to *Indians, Eskimos,* and *Aleuts.* Again, the problem of applying a general name to a diverse people is exemplified by the Alaskan situation. Also native to that state are members of the Athabascan, Haida, Tlingit, and other groups properly included in the term American Indian. Furthermore, the Eskimos are not a homogeneous group and only tolerate the term Eskimo. They prefer the name Inuit or other more specific local names.

California Indians

In California the problem of terminology is even more complex because Europeans seldom distinguished among groups when dispensing labels. Thus, the *Luiseños, Diegueños, Gabrieleños, Juaneños,* and others were heterogeneous groups named after the Spanish mission closest to where they lived or where they were kept. However, the population of a mission might include people from a number of distinct groups, and groups such as the Cahuilla were split among several missions or were not even associated with a mission. The true national names have in some cases been lost. The problem was further compounded by the use of the term *Mission Indian* in reference to those Indians who lived in or on the fringe of the mission sphere of influence. The term Mission Indian exists in legal documents but does not correspond with any group recognized as distinct on the basis of language, culture, or prior political organization. The peoples referred to include such diverse groups as the Cupa, Chumash, Miwok, Ohlone, Cahuilla, and others. There are some among all of these groups who were never subject to mission influence.

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Terms Related to Indians

Others terms referring to groups of American Indians may also present difficulties:

Tribe

Tribe is such a term. Although commonly used today, it frequently labels something that did not exist. For example, not all the members of a tribe lived together in permanent villages. A tribe was often composed of several bands that resided within a certain territory yet rarely came together as an entity. Quite naturally, they never saw themselves as one tribe; yet, they were viewed and labeled as such by early Europeans.

Application of the word tribe was an attempt to avoid giving Indian peoples legal or ethical status as nations. By calling them tribes, early English and American governments could rationalize behavior that was not in accord with international law governing relations between equal nations.

The word tribe may also be offensive to some because of its connotation of primitiveness or because it implies nonexistent homogeneity. It is derived from the Latin *tribus,* meaning "one third," which originally referred to one of the three people who united to found Rome. Later, the term was applied to the peoples of the British Isles—the Welsh, the Irish, and the Scots. Still, the term tribe has achieved some validity through repeated use in legal documents as the equivalent of nation.

It is almost as difficult to delineate a tribe as it is to define Indian. For legal convenience the Pit Rivers in California are considered by the government as a tribe but are in fact composed of peoples known as Atsugewi, Achomawi, and Okwanuchu. Originally, these three peoples were independent groups, with more or less similar languages and customs, who lived along the Pit River and its tributaries.

Popularly, the Shoshone are thought of as a tribe living in eastern Nevada and Utah. However, anthropologists also consider Shoshone a language group, variations of which were spoken by the Paiutes, the Mono-Bannock, the Cahuilla, and at least 17 other groups in California. Some writers have tried to distinguish between Shoshoni the tribe and Shoshone the language group.

The problem is even more acute in other parts of the country. The Lenape, commonly called Delaware, are sometimes defined as a confederacy of three or four tribes, sometimes as a single tribe with three or four clans. Similar problems exist with such groups as the Pomo, Cahuilla, Lakota or Sioux, Iroquois, and Seminole, which consist of more or less independent nations, clans, or towns with similar languages and cultures.

Band

In California the term *band* is often used instead of tribe. This is the result of the confusion over affiliations created during the period of the Spanish missions and reflects a reluctance to give California groups even the status of tribes. However, the term band is a part of the legal and governmental language used in referring to specific California peoples to distinguish groups of people of the same culture who live on different reservations. This attempt to solve the problem of California Indian terminology approaches the absurd in the "Barona *Group* of the Capitan Grande *Band* of *Mission Indians*" to designate the Diegueño who were moved from the Capitan Grande to the Barona Reservation in southern California.

Tribelet

An early anthropologist coined the term *tribelet* for groups of people in California. Many California Indians consider the term degrading and offensive and

The word tribe may also be offensive to some because of its primitiveness or because it implies nonexistent homogeneity.

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fear that the term might be interpreted erroneously in courts of law as connoting something less than full legal sovereignty. It is not used for similar groups in any other area.

Reservation

Tribe and *reservation* are erroneously considered synonymous by many people. A reservation is a tract of land that was reserved for a group of Indians when they were forced to give up the rest of their land to the European Americans. For the federal government the reservation is a convenient administrative unit. However, reservation and tribe are quite different. For example, the Cahuilla have several individual reservations, as do the Paiutes, Mohave, and others. On the other hand, there are groups from eight tribes residing on the Round Valley Reservation in northern California. Furthermore, Indians may retain tribal affiliation and participate in tribal government without ever having lived on a reservation. Thus, one sees that the terms tribe and reservation are not interchangeable.

Rancheria

Another term common in California and occasionally encountered in the Southwest is *rancheria*. A California rancheria is similar to a reservation and fills the same administrative role but is generally much smaller in area and population. A rancheria was usually land assigned by the government and returned to Indians who had been forced off their homeland. In other instances a rancheria was land purchased back from European Americans by landless Indians without government involvement.

Nation

The word *nation* is also applied to Indian groups. It is legally correct insofar as it recognizes a sovereignty separate from that of other nations. It is important to remember that treaties are made only between sovereign nations. In the original European sense, the concept of a nation does not fit any of the diverse forms of political organization found among American Indians.

Clan

The word *clan* is also encountered in writings about the Indian. Technically, a clan is a group of families related matrilineally: that is, all unmarried members of the family and married daughters belong to the clan of the female parent. However, the word clan is often used for both matrilineal and patrilineal organizations. Generally, marriages were not permitted between members of the same clan, no matter how distantly related. Clans often had specialized religious, social, or political functions that in many cases still persist.

Chief

Like the terms tribe, nation, and clan, the term *chief* was also invented by non-Indians. Among Indian peoples leadership took as many forms as did political organization. Leaders could be either male or female. Often, the leadership role was temporary and served only a particular purpose (e.g., for conducting traditional ceremonies, interacting with other villages or tribes, or engaging in a hunt). The constituency of leaders varied as well as their tenure. This constituency might include a family or a clan or one of several villages. It seldom included an entire tribe.

The concept of chief was also an invention for governmental convenience. Although many Indian groups recognized no single leader, the government insisted that one be designated for the purpose of treaty making. The title of chief was bestowed not by the people but by a representative of the United States government. It was taken away as easily when the government's directives were resisted, the result of which was much upheaval.

The government further insisted on negotiating solely with males, frequently ignoring the important political role of women in many tribal groups. Where more than one temporary leader was present, government treaty makers frequently bestowed the title of

PACHANGA INDIAN RESERVATION, RAMONA—FROM THE HISTORICAL COLLECTION, CALIFORNIA STATE LIBRARY

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In those early days the government insisted on negotiating solely with males, frequently ignoring the important political role of women in many tribal groups.

chief on the man most amenable to their wishes. That is why there are so many examples in history of treaties being signed by a chief while the majority of the tribal group remained opposed to the treaty. As with Indian and tribe, the term chief implies a homogeneity of leadership roles that did not exist.

The educator should also be aware that chief as a nickname is extremely offensive. The name chief should be reserved for persons formally designated as such.

As the result of pressure from the federal government, many tribes are organized according to a European-American model rather than the traditional Indian model. These tribes are often governed by a council headed by a chairperson. They may also have accepted the title chief or principal chief—even, in some cases, president—for their chief executive. In California, *chairperson* or *spokesperson* or the corresponding masculine or feminine forms are most common.

In earlier writings the titles *king, princess,* and other titles were borrowed from the European system of royalty and bestowed upon Indians in leadership positions. Still, it must be remembered that most Indians never followed a system that recognizes one supreme authority in all matters.

Classification of Indian Languages

The use of tribal names is complicated further by the concept of *language groups* and the practice of classifying each Indian language by the name of the principal tribe speaking the language. Language groups include languages with enough similarities of structure and parallels in vocabulary to be considered by linguists as related. However, these are not as close as dialects of the same language. In this context French, Spanish, and Italian would comprise a very closely related language group.

It would be incorrect to infer, however, that, because two groups speak a related language, their cultures are similar. The Athabascans of Alaska and northern Canada may be able to understand some words used by the Navajo and Apache people or the Hupa of California, but their cultures may not be similar. Nor do the Cahuilla, the Ute, or the Aztecs of Mexico, all speaking a Uto-Aztecan language, have identical cultures. On the other hand the Karok and their neighbors, the Yurok, who speak quite different languages, Siouan and Algonkin respectively, have much more in common with each other culturally than with others whose languages are in these groups.

In discussing Indian languages, one should keep in mind that there is no such language as "Indian"; one cannot "speak Indian." An Indian student or parent would speak Mono or Paiute or the specific tribal language the local Indian community uses. Educators should know the correct terminology to use to demonstrate respect and improve rapport between the school and the local Indian community.

Definition of an Indian

Along with the problem of terminology, there is the problem of definition and the inevitable question—Who is an Indian? The difficulty of answering this question is highlighted by the fact that the Indian Law Center at the University of New Mexico has recorded 52 different definitions or sets of criteria used in law to define *Indian.* The choice of definitions depends on the legal application of the term. In addition, Indian nations have independent sovereignty; and one of the rights of a sovereign nation is to determine qualifications for citizenship. Thus, each tribal group is able to devise its own definition for purposes of tribal membership.

No simple answers exist to solve problems of definition or terminology. Nonetheless, educators should be prepared to duscuss the complexities of terminology in class. The discussions would be useful for conveying some of the basic concepts about American Indians to students. ▲

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Chapter 2

Overview of American Indian History

The purpose of this handbook is not to serve as a textbook for Indian studies. Nor does Chapter 2 provide a detailed history of California Indians. The authors are attempting to overcome the fact that materials on the American Indian are scattered and, when found, often difficult to evaluate. Chapter 2 describes major trends in Indian history for the development of perspective. A more detailed listing of events in chronological order is provided in Appendix A.

The history of the American Indian in California is emphasized here. However, many events in other areas of the United States that affected local Indians or signaled trends that later shaped developments in California are also included. A second reason for including national events is that about one-half of the American Indian students in California classrooms belong to tribes originating in other states.

Excerpts from a statement written by the California Tribal Chairmen's Association (CTCA) have been inserted throughout this chapter. The excerpts are centered on the social changes forced on the American Indian. The excerpts represent contemporary attitudes about conditions perceived to exist among American Indians, even though the conditions have been placed in juxtaposition with historical events.

Indians Before Columbus

Many scientists cling to the theory that the Western Hemisphere was populated by immigrants who crossed the Bering Strait; many American Indians believe as firmly that the Indian originated on this continent.

The oldest evidence of man's existence in what is now the United States is found in California. Rigorous scientific analysis has placed an age of at least 48,000 years for the skull of Del Mar man, found near the town of Del Mar in San Diego County. An age of more than twice that has been established for what are claimed to be stone tools found in San Diego and near Calico in the Mohave Desert, although this claim is not totally accepted. Both of these dates are hard to reconcile with the Bering Strait theory, which presupposes the earliest arrival of immigrants on this continent to have been only about 10,000 years ago.

Of the history of events preceding Columbus' arrival, little has been preserved except in oral traditions. These were once discounted by historians and considered by anthropologists to be no more than myths. As more and more events described in the oral histories are verified by archaeological records and scientific analyses, however, the events are being taken much more seriously. A pictograph depicting a clock face with Roman numerals on rocks near a townsite just outside Palm Springs confirms the visit of a Cahuilla youth to a European ship, probably in the seventeenth century. This event was originally recorded only in a Cahuilla "legend."

Before 1492 large-scale migrations occurred, political alliances were made and broken, empires grew and declined, and cities were built and abandoned—events that paralleled those elsewhere in the world during the same period. The *Walum Olum,* an epic of the Lenape, or Delaware, for example, tells of the tribe's journey across the continent from west to east. One chapter of the epic describes the crossing of a large river by the Lenape, who were then attacked by thousands of armed men from great temple cities. The river has been confirmed as the Mississippi and the temple cities as those of the second Mound Builder civilization. The Lenape were thwarted in their attempted advance until they formed an alliance with the Iroquois. The date of the alliance's victorious counterattack, as determined from the *Walum Olum,* seems to have coincided with a major defeat of the Mound Builders. This may have been the beginning of the end for the Mound Builder civilization, which encompassed metropolitan centers throughout the Mississippi Valley and the Southeast and apparently carried out ocean commerce with nations in Central America. One of the last remnants of this civilization was the Natchez nation, treated by France as a royal peer.

In the Southwest another civilization built the Casa Grande in Arizona and developed a sophisticated irrigation system to bring water from distant rivers to

their extensive farms. Shells of mollusks found only on the Pacific Coast between Malibu and Santa Barbara were used to decorate utensils at Casa Grande—evidence of trade with the Chumash and other California tribes.

In the same period the Hohokham people in Arizona's Gila River valley built more than 250 miles of canals averaging two to four feet in width by two feet deep to irrigate their farms. At a later time the Athabascan-speaking people, later known to us as Apache and Navajo, migrated from the north to the land occupied by the Pueblo people and the descendants of the Anasazi. Recent archaeological finds west of the Great Lakes in Canada confirm oral traditions of red-bearded, blue-eyed men who settled in that area long before Leif Ericson visited this continent.

About the time Columbus was heading west for the first time, the Five Nations of the Iroquois formed a league distinguished by a central representative governing body that handled affairs with other tribes, settled internal disputes, and directed common efforts in support of one of its member nations when requested.

What is now California was the most bountiful and most densely populated region on the continent and yet the least afflicted by warfare. Indian civilizations in California were relatively stable for many centuries. Extensive trade was carried out with tribes of the Northwest as well as the Southwest. Remains of Chinese junks found on the coast support the possibility that California was visited by people from the Orient during the sixteenth and seventeenth centuries and perhaps earlier.

First European Contacts in California

The first recorded visit of a European to California occurred when Diaz crossed the Colorado River in 1540. Cabrillo, Drake, Vizcaino, and others visited the California coast during the same period. (See Appendix A.) However, no settlements were established, and little exploration or trading was conducted by the Europeans. Life for the California Indian changed very little in the next 230 years.

Indians Outside California: 1500—1700

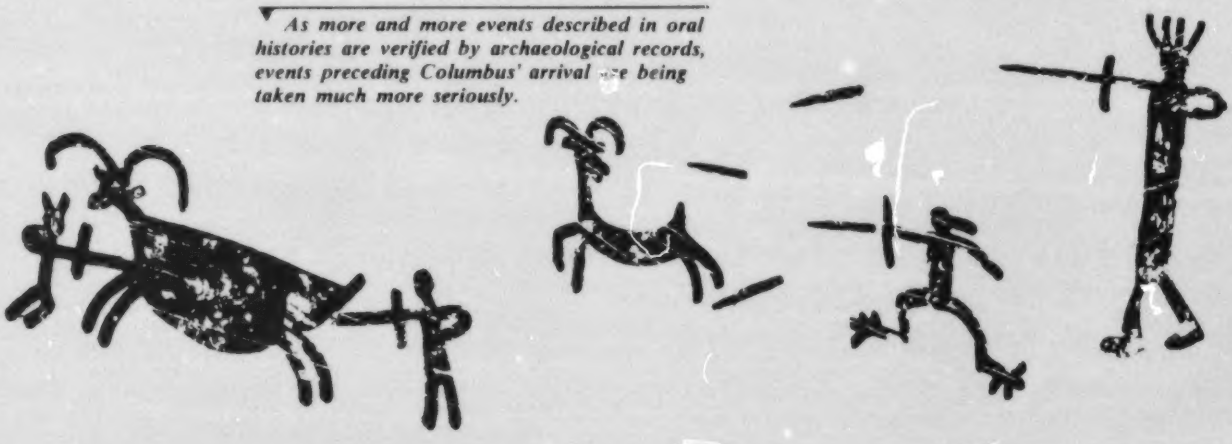
After Cortez's conquest of the Indian empire of the Mexican (May-she-'kan), later known as Aztec, the Spaniards rapidly expanded into all of Mexico. To protect their northern flank, they continued into present-day New Mexico and Arizona, leveling settlements that resisted. Church and crown traveled together with equally fervent loyalty from their subjects. They were often resisted by the Indians, and many battles were fought.

On the East Coast, confederacies such as the League of the Iroquois and another led by Powhatan, father of Pocahontas, existed or were being formed. The Iroquois League was an important model for Benjamin Franklin and other designers of the fledgling U.S. government and the Constitution.

Between the Europeans and the Indians, a repetitive pattern developed. Initial hospitality and friendship were followed by suspicion and wariness. European encroachment on Indian lands, often accompanied by arrogance and hostility, led to warfare. For the outgunned Indians the ultimate solution was either to succumb and become dependent or to move west.

The British and French later formed major alliances with the stronger tribes. Both the Indian nations and the Europeans sought these alliances for strategic purposes, and both were skilled diplomats and negotiators. The Iroquois and the British, for example, entered into an alliance promising mutual support in case of conflict with neighboring tribes. The Algonquin-speaking tribes north of the Iroquois formed an

As more and more events described in oral histories are verified by archaeological records, events preceding Columbus' arrival are being taken much more seriously.



alliance with the French for the common objective of resisting Iroquois and British encroachments on their territory.

In forming these alliances, the Europeans treated the Indian nations as international equals, thereby recognizing that the tribes were sovereign and had to be dealt with through negotiation and treaty making. This precedent became firmly established in British, French, and international law.

At this time Indian title to land could only be extinguished through due process, either by treaty or purchase, and fair payment had to be given to the tribe for the land. Neither British nor U.S. citizens nor a state within the federal union could legally deal with foreign sovereigns; only the British crown or the U.S. government could make such treaties and purchases. This concept was formalized in the U.S. Constitution and later in the Northwest Ordinance and the Indian Intercourse Act. For example, a land claim made by Maine Indians and upheld in court was based on the illegality of a treaty originally signed by the Indians under duress and after the laws had been in effect. laws were in effect.

The principles of tribal sovereignty and fair payment for Indian land are reaffirmed almost annually by the U.S. Supreme Court. That these principles have not always been practiced is the basis for many other successful court suits by contemporary Indian nations.

Indians in California During the Spanish Period: 1769—1834

It was not until 1769 that the Spanish moved into California in significant numbers, both to counter Russian activity in the northern Pacific and to expand their land base for economic reasons. When the Russians built Fort Ross in 1812, they were fewer than 100 miles from the northernmost Spanish mission at Sonoma.

TAKEN FROM MAP IN BUREAU OF INDIAN AFFAIRS' BOOK (SEE APPENDIX B.)

The Spanish did not recognize Indian sovereignty but looked on the Indians as citizens of New Spain and potential converts. From the Hispanic viewpoint Indians owed allegiance and had an economic obligation to the crown. The friars had the task of enlightening and converting the Indians, protecting them from what the friars considered to be the sin of idleness. The army had the task of protecting the friars and the equally sacred duty of securing the land for the Spanish king. These objectives allowed the Spanish to rationalize keeping the baptized Indians (called neophytes) virtual prisoners at the missions and using their forced labor for constructing the mission buildings and the military presidios. They soon came to provide nearly total support for the colonies, including most of the labor on the farms and *ranchos*. The goal of the missionaries was to convert the Indians; of the military, to establish the authority of the Spanish crown and protect the friars; and of the rancheros, to transplant Spanish economy and culture.

Tribal affiliations were ignored in assigning Indians to specific missions. Native religion and culture were repressed. Strict discipline was imposed by the padres, and violators and runaways were punished harshly by the military. Indian rebellion came early and continued sporadically to a peak in the Mexican period but had little long-term success. Only about one-sixth of the present state was under Spanish dominance at any time, however. Only one-third of the Indians ever felt direct mission influence.

Indians in California During the Mexican Period: 1834—1849

Twelve years after Mexico became independent, church control of the missions was ended. Instead of the assets going to the Indians as intended, however, Spanish leaders gained control, leaving the original inhabitants homeless and destitute or indentured to land owners.

A few immigrants arrived in California from Europe and the East Coast to establish commercial enterprises; others acquired control of acreage in the central valleys. During this period John Sutter established his fort in present-day Sacramento, which was later to become a center for the exploitation of Indian labor.

Indians Outside California: 1800—1850

In the East many tribes that did not succumb were displaced westward, often coming into conflict with western tribes and creating either antagonisms or new alliances that persisted for many years. Removal to the West became official policy in the 1830s, when forced movement of the southeastern Indian nations was ordered by President Andrew Jackson.

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President Jackson defied Chief Justice John Marshall, who had ruled that the Indian tribes, although dependent on the United States for protection, were sovereign nations. Their territory was not to be a part of the state surrounding it, nor would the state have any jurisdiction within "Indian country," according to Justice Marshall. He said that the relation of tribes to the federal government was comparable to the relation of wards to their guardians. Forcible removal of the southeastern tribes was carried out by the army in spite of Justice Marshall's ruling, which has never been overturned by subsequent courts.

The Bureau of Indian Affairs (BIA), created in the War Department in 1834, was transferred to the Department of the Interior in 1849. For the basics necessary to survive, reservation Indians were made increasingly dependent on the bureau and on government in general.

The Gold Rush and Its Aftermath: 1849—1900

When gold was discovered in California in 1848, a large number of Easterners headed west. What came next was summed up by the historian H. H. Bancroft:

> The California valley cannot grace her annals with a single Indian war bordering on respectability. It can boast, however, a hundred or two of as brutal butchering, on the part of our honest miners and brave pioneers, as in any area of equal extent in our republic.... When now and then one of them plucked up courage to defend his wife and little ones, or to retaliate on one of the many outrages that were constantly being perpetrated upon them by white persons, sufficient excuse was offered for the miners and settlers to band and shoot down any Indians they met, old or young, innocent or guilty, friendly or hostile, until their appetite for blood was appeased.[1]

The Indian population of California was reduced by 70 percent between 1849 and 1859. By 1900 it was half what it had been in 1859. In 1851 treaties were negotiated establishing reservations in California and promising economic aid and vocational training in return for land Indians gave up. Unknown to the Indians, the treaties were never ratified and were honored only by the Indians.

Indians Outside California: 1850—1880

Continued displacement and warfare typified the period between 1850 and 1880. Indian resistance during these decades was well chronicled elsewhere. The Indians were reacting to campaigns of aggression—a fact seldom pointed out. As defenders of their homeland, the Indians responded like invaded peoples throughout history, including those in modern times, such as freedom fighters and members of the Resistance during World War II. Like those others, American Indians became expert practitioners of guerilla warfare and were involved in direct military confrontation with the European-Americans. Their tactics have been adopted by modern armies, to say nothing of Washington's revolutionaries; and the campaigns

[1]Quoted in Jack D. Forbes, *Native Americans of California and Nevada*. Healdsburg, Calif.: Naturegraph Publishers, pp. 52—53.

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As defenders of their homeland, the Indians responded like invaded peoples throughout history.

of such Indian leaders as Chief Joseph are today studied at West Point and other military schools.

Government policy in the 1870s was to isolate as many American Indians as possible on reservations. Indian religion and culture continued to be repressed, familiar ways of subsisting were no longer available on the generally poor reservation lands, and hunger was rampant. During President Ulysses S. Grant's administration a number of the reservations were assigned to church organizations to administer, partly in an attempt to quell charges of corruption in the Bureau of Indian Affairs. The California Tribal Chairmen's Association (CTCA) Statement (1980) on this period follows:

> The Indian possessed a highly developed system of beliefs and an elaborate cosmology. The missions and the encroaching European religions forced the Indian to live with an alien set of beliefs and life philosophy. This incursion of European beliefs and life-styles also changed living standards, mobility, language, conservation techniques, health, diet, and art of the culture.

In the 1880s the policy changed; the objective shifted from isolation and extermination (physical genocide) to total assimilation (cultural genocide). The government began dividing up the reservations. Under the Dawes Act tracts of land owned by the tribe as a whole were allotted by the United States to individual Indians. Their remaining land was opened to non-Indians for sale or homesteading. The result, according to the CTCA Statement, was that:

> The Indian lived without the concept of owning a specific locality or "spot" of land. The earth was no more to be owned than the air. The creation of reservations radically altered this cultural concept and caused friction among different groups within the culture.

Wardship: 1880—1924

By the 1880s Chief Justice Marshall's words had been misinterpreted to mean that Indians were wards of the government. By the end of the nineteenth century, the bureau controlled almost every aspect of Indian life. In the words of the CTCA Statement:

> Before the BIA, the determination of "being Indian" was based on the level of spirit and commitment to the Indian philosophy. Now the BIA determines who is Indian based only on arbitrary blood percentages.

Beginning in the 1880s a number of voices were raised and organizations formed to protest the plight of the American Indian, with little permanent effect. Most of the protestors, located in the East, were non-Indians.

Indians in California: 1900—1934

In California efforts to improve conditions for Indians after the turn of the century became more assertive and had more Indian participation. Education, realistic vocational training, and curricula that put the Indian in proper perspective were of particular importance to California Indians. Their struggles in this direction in the early years of the century were the beginning of a continuing effort.

A few short-lived all-Indian school districts were formed. At the same time, on the Round Valley reservation in northern California, schools run by the BIA were set afire by students protesting the quality of education. These same schools had been burned twice in the 1880s for similar reasons. The CTCA Statement on this matter follows:

> The influx of European Americans has changed the concept of being Indian for the Indian. The government says "stay on the reservation"; but at the same time the government says get an education in an "Anglo" school, with diverse subjects and non-Indian teachers. The unschooled did not get the available jobs, and this forced the Indian into the public system of education in order to get jobs. This immersion in white culture greatly dilutes the Indian's own culture.

Before the turn of the century and continuing into the 1930s, plots of land were purchased by the federal government for homeless California Indians. Called

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rancherias, most were barely large enough to provide room for residences.

In 1917 a lawsuit won by Ethan Anderson, a Pomo, resulted in California citizenship for nonreservation Indians. Not until 1924 did the United States grant federal citizenship to all Indians, and not until much later did all states allow Indians to vote in state elections. As late as the mid-1970s, an Indian elected to a county board of supervisors in Arizona had to get a court order to force the county to allow him to take his seat and participate in the government. (The same county has since had several Indian supervisors.) It was also in 1924 that California Indians were granted the right to attend public schools.

Tribal Self-Government: 1934—Present

A turning point occurred with publication of the Meriam Report in 1928 (see Appendix A) and subsequent passage of the Indian Reorganization Act in 1934. A major provision of the Act allowed establishment of autonomous tribal governments and their recognition by the United States. Governments so established were not completely autonomous, however, since all constitutions written under the act had to be approved by the Secretary of the Interior. Generally, the Secretary would not approve any of these constitutions unless he also had veto power over any legislative acts of a tribe. The CTCA Statement describes the role of the Bureau of Indian Affairs in this matter as follows:

> Originally, tribes had their own working forms of governments, with laws, courts, and methods of sanctioning behavior in the culture. The Bureau of Indian Affairs has eroded the original form of tribal government by pressuring tribal governments to adopt BIA constitutions, which are significantly different from the original form of tribal government structure.

However, recognition of a tribe can be granted even though its government is not formed under the Reorganization Act. Many tribes in California and elsewhere refused to accept all the provisions of the Act; many still operate under a compromise between what the federal government wanted and their traditional style of self-government.

Also passed in 1934 was the Johnson-O'Malley Act, which allowed the Secretary of the Interior to make contracts with states to provide specified services for Indians, the most significant of which was education. The Act also allows payments to school districts for providing education to Indian pupils.

The BIA continued to operate boarding schools in which Indian children were often separated by hundreds of miles from their families and cultures and in which students were forbidden to speak Indian languages inside or outside the classroom. Often, the Indian languages were the only ones the students could use fluently.

The effects of government regulations on Indian children, in the view of the CTCA Statement, were not always beneficial:

> The parents in Indian culture traditionally taught their children. Indian language was always taught in the home. However, to comply with the numerous existing state, federal, and local regulations, Indians must, if they are going to provide education to their people, use only "government"-sponsored teachers and curricula. These teachers and curricula do not necessarily fit the needs or wants of the Indian or his [or her] culture.

During the early part of the century, California Indians began their long legal fight to be compensated for land taken in the 1851 treaty negotiations. The dispute was not settled until the 1960s, when a payment of about 47 cents an acre was finally awarded.

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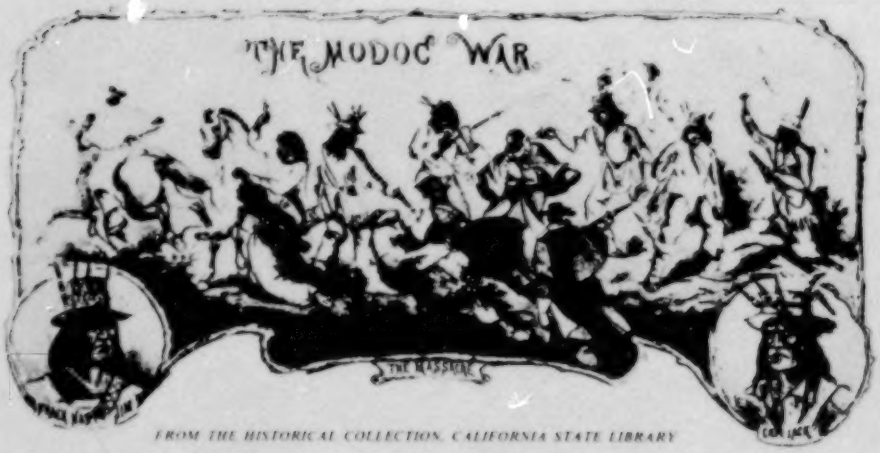

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Indian resistance to the government's mandate to stay on reservations is exemplified in the Modoc War of 1872-1873, which is depicted in this stereotyped drawing from that period. Note the entry for 1873 in Appendix A for a further description of the war.

During World War II many Indians served in the military, as they had in World War I. Many of these Indian veterans also took advantage of the GI Bill. The number of college graduates among California Indians increased from a dozen or so in the 1930s to several hundred soon after the war.

Partly because of increased knowledge of the ways of the non-Indian world on the part of Indians and the higher level of education of Indian veterans, the decades after the 1940s saw an accelerated fight for Indian rights in the courtroom and elsewhere.

The reform policies of the 1930s were reversed in the 1950s with the passage of House Concurrent Resolution 108 and the termination acts. Federal services were to be withdrawn, and relations between the federal government and Indian nations were to be ended. Many California rancherias, along with a few reservations, were terminated. The results for those affected were tragic. Long-range implications developed for all tribes because the government actions have not been forgotten. Fear of termination remains. Although no longer a formal policy, means of withholding federal services or tying up tribal trust funds can still be found and are often used to influence tribal actions and policies.

Along with the move toward termination, Congress passed Public Law 280 in 1953 to allow certain states, including California, to take over criminal jurisdiction and some civil functions on Indian lands without the consent of the tribes affected.

In the 1950s the government instituted another program aimed at getting Indians to leave their reservations and be assimilated into an urban culture. Various enticements, including the promise of vocational training and jobs, were used to induce Indians to move to selected metropolitan areas such as Oakland and Los Angeles. At the peak of this program, the government estimates, approximately 200,000 Indians had been relocated. For many of these, however, the funds were cut off before the training was complete. In other cases the training itself was insufficient to enable Indians to find the types of jobs they had been promised. They were left to fend for themselves in an alien environment. Eventually, a large percentage did find employment of some sort and were able to complete the training on their own, either through on-the-job experience or in night school. For many others the options were to return to their reservation or drift into the urban ghettos. In any case the goal of assimilation was not achieved. Ties with home reservations and the Indian culture were not so easily severed.

Those who remained in the cities found that services available on the reservation were not available from the urban BIA office. Later, when special programs were established by the BIA or other government agencies, some reservation political leaders accused the government of diverting funds from their programs to the benefit of the Indians in urban areas.

In the words of the CTCA Statement:

> The government has split Indians into different groups by classifying them into different categories (i.e., urban, rural, and reservation) and thus formed factions and [has] created disunity, particularly in the competition for government funds.

A policy reversal occurred in the 1960s, when the failure of termination and relocation became obvious. *Self-determination* became the new policy watchword. Tribes were to be encouraged to develop more viable governments and assume control over their economic bases, primarily through the use of government grants parceled out by the Bureau of Indian Affairs and administered under close scrutiny. In California some federal services were restored, such as Johnson-O'Malley funding. But government help, according to the CTCA Statement, sometimes has bad results:

When the government gives something (money, goods, or services) to the Indian, unless it is done carefully, it can cause intergroup dissension. This kind of "help" from the government has resulted in the Indian fighting for land he already owned. Also, the lack of training in fiscal management has prevented the Indian from using the money to the greatest benefit.

Legislation of the 1970s also allowed the BIA to contract for services, including education, with local reservation and multitribal Indian organizations.

In the mid-1970s the American Indian Policy Review Commission (AIPRC), created by Congress to look into relations between the American Indian and the government, completed its voluminous report. Most major recommendations of the AIPRC, such as removal of the BIA from the Department of Interior with its many competing constituencies, have been ignored. However, some significant legislation resulted. The protection guaranteed by the Consitution for all religions was finally affirmed in law for Indian religions. Passage of the Indian Child Welfare Act guaranteed that Indian organizations and Indian families would be given preference over non-Indians in matters concerning the welfare of Indian children. The position of Assistant Secretary of the Interior for Indian Affairs was created, although, for a number of years after the first such appointment, the position of Commissioner of Indian Affairs was left vacant.

Indians began reasserting their rights more successfully. In the State of Washington, the exercise of traditional fishing rights by Indians nearly led to open warfare with non-Indian commercial fishermen and state officials. The tension did not cease until a ruling in a federal district court affirmed these rights—a ruling later upheld by the U.S. Supreme Court. In New York and Maine, federal courts ruled that Indian land had been illegally taken from Indian nations in the late 1700s and that the land had to be returned or just compensation had to be given.

The publicity given to these and other successes, together with dramatic protests in the 1960s, caused adverse public reaction in the late 1970s. This backlash manifested itself in the formation of several loosely organized anti-Indian groups. A number of bills were introduced in Congress that would have repealed specific historic rights of Indian nations, taken away their sovereignty, and, most feared of all, unilaterally abrogated all treaties signed with Indian nations—termination on a grand scale.

In the 1970s American Indians began combating the misrepresentation and distortion of Indian history seen in textbooks and the negative stereotypes that pervaded popular entertainment and the mass media. Unfortunate results for Indians are described in the CTCA Statement as follows:

Television and the media have radically altered the standards of success, self-worth, recreation, and sport for the Indian. In most cases the Indian has been misrepresented in the popular media. This has affected negatively both the Indian self-image and the public's image of the Indian.

Current Issues

The issues of the 1970s have not all been resolved. Indeed, events of the early decades of the century have not yet run their course. American Indian history is still being written.

One of the great untold stories of the United States is the sustained nonviolent resistance of Indian people since the period when armed warfare came to an end. The California Indians did not give up; they tenaciously pursued their quest for true representation, acceptance, and justice—a pursuit which has never diminished and which today grows even stronger.

In almost every Indian community in California, there remains at least one person who is involved in the making of tribal history or was involved in earlier historical events. The educator is urged to go to these resource people and invite them to speak for themselves in the classroom. ▲

▼ *In 1969, Indian representatives occupied Alcatraz Island, a former federal reformatory, to direct attention to the plight of the landless, urban Indian.*

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Chapter 3

Stereotypes and Misconceptions About American Indians

Throughout this handbook the importance of understanding American Indians and their culture is emphasized. A major barrier to understanding is the wide acceptance of stereotypes of the American Indian as truth.

The term *stereotype* is used here to mean a generalized group concept, oversimplified and acquired secondhand rather than through direct experience. In stereotyping, an entire group is characterized in specific ways, the characteristics being attributed to all individuals in the group. People of all ages carry in their mind images or stereotypes of other people that may be positive, negative, or neutral. Many stereotypes of Indians are negative.

Such negative stereotypes demonstrate ignorance in the conveying of superficial, distorted, or false information and tend to misinform and omit the truth. Stereotypes of the American Indian have become so imbedded in the popular mind that even those who have had personal contact with Indians often think that the Indians they know are exceptional. Other Indians, they think, still fit the stereotypes.

Stereotypes are harmful. They are based on prejudice or are used to rationalize prejudice. The formation of stereotypes in the mind is not a conscious process, however. Out of ignorance the characteristics attributed to a group are accepted as facts rather than as parts of a false image. The stereotype is then used as the standard against which an individual tests the validity of information subsequently received from educators, textbooks, and other authorities.

One of the characteristics of stereotypes is that, once established in a student's mind, they are very persistent, even in the face of contrary fact and experience. It is the responsibility of educators to prevent stereotypes from becoming established in young minds. Preconceived ideas may be inevitable, but they should be identified, brought into the conscious realm, and examined as to their content, source, and validity. They should be tested against factual information about specific Indian groups and individuals, preferably information obtained from the people themselves.

Social scientists believe that prejudice and stereotypes are learned and are not a natural and inevitable result of an individual's experience. Attitudes of the very young toward ethnic groups closely resemble the attitudes of their parents. Later, a high correlation exists between the attitudes of children and the attitudes of their teachers.

Research has also shown that, when stereotypes are used generally to apply to a minority population over a long period of time, the minority group itself tends to believe the unfounded prejudice or stereotype. For example, if the majority of students in a classroom believes in the negative stereotypes about Indians, the Indian students in the classroom tend to accept the same negative image of themselves.

Stereotypes ignore the many positive features of Indian societies historically. In contemporary society stereotypes obliterate the fact that many Indians are college-educated and serve the public at large and their own people as researchers, lawyers, dentists, engineers, ranchers, educators, and political officeholders.

Origin and Function of Stereotypes

With the dawn of the sixteenth century, European countries dispatched many colonists to the Americas. The colonists claimed land for their sovereigns, even though the lands were home to hundreds of Indian groups. The rights of the Indian people were ignored, and colonization began. For justification of the doctrine of the right to possession based on "discovery," it was necessary to postulate that the lands seized were not inhabited by full-fledged human beings. The descriptions of Indians brought back by some of the early colonists were phrased to substantiate this doctrine. Thus fostered, many of the notions persisted and, abetted by supporters of the doctrine of manifest destiny, are accepted even today.

Powerful negative sterotypes are also associated with the conflicts that resulted as the frontier was moved westward and the Indians defended their lands against the encroachments of the Europeans. The

Gold Rush and the settlement of California came at the height of the expansionist fever. Creation of some of the most cruel and degrading aspects of Indian stereotypes during the 1850s, together with their refinement during the last half of the century, coincided with the genocidal acts of some California pioneers.

When the lands of the Indians had been appropriated and the Indians forcibly removed either to lands unsettled by the Europeans or to reservations, the settlers no longer felt threatened. Some well-meaning but misguided individuals, in attempting to elicit sympathy for the Indian, created a new negative stereotype. They applied the term *noble* to the Indian but, in so doing, implied a lack of sophistication.

These negative or demeaning attitudes and words were perpetuated by a predominantly white society that did not know or care about the Indian. Dime novels, pulp magazines, and paperback westerns carried forward and embellished erroneous concepts of the Indian that were found in earlier writings. Motion pictures and television have done much to continue the errors to the present day.

Nineteenth century journalists generally traveled with the army or were itinerant printer-editors who followed the frontier and reflected its attitudes. With a few notable exceptions, these men contributed to the negative attitudes toward the Indian. One of the exceptions was Bret Harte, who was fired as editor of a California newspaper and run out of town after printing a story about the massacre of local Indians and expressing indignation over the actions of the townspeople.

The explanation and description of conflict and popular causes are also major ingredients in the writing of history. Research in the history of the West depends heavily on accounts written by journalists and military men. And when history must be generalized and simplified, as in basic texts and overviews, a tendency exists to stereotype all of the actors. Since not all historians are able to free themselves completely from ethnocentrism, no matter how hard they try, the negative Indian imagery has found its way into many textbooks as well as into popular fiction and the media.

Caricatures are not as damaging as stereotypes when the caricatures are obvious distortions of reality. However, caricatures are very damaging when they are not drawn from reality but are distortions of erroneous stereotypes. Cartoons, satire, folktales, and popular humor have reinforced negative stereotypes.

The Counterbalance to Stereotyping

The information provided in this section contradicts some typical stereotypes. Not all common misconceptions are dealt with, but a sufficient number are presented to demonstrate the range of subjects and the magnitude of the errors represented by sterotypes in general. The reader should note, however, that the information presented in this section also contains generalizations and should not be used to create new stereotypes.

Government

The idea that Indian people lived without developed systems of government is erroneous. For example, the structure of the federation known as the League of the Iroquois served as a model for the framers of the U.S. Constitution. Other tribes independently developed structures with parallels in the European parliamentary system. Leaders retained influence only so long as people had confidence in them. Their influence could be terminated even without a formal no-confidence vote. Only the continued support of their followers determined the tenure of the leaders.

In most tribes leadership roles were specialized. A person might exercise leadership in civil affairs but have no role in making economic decisions. Religious leaders were not generally civil leaders. Others led the people in defending the town; they were roughly the equivalent of military leaders.

There was no all-powerful, dictatorial leader, no monarch. The concept of a single chief was a European concept without an actual counterpart in Indian society.

Economy

The stereotypes that portray Indian people as merely food gatherers and hunters ignore the fact that many Indian tribes had extensive farms on which varieties of corn, beans, squash, tomatoes, chilis, melons, peanuts, and other crops were grown. Indian agriculturists included peoples as diverse as the original inhabitants of present-day New England and the arid Southwest, where highly developed irrigation systems begun by Indians are still in use. The story of the development of corn firmly establishes these Indians

Caricatures are not as damaging as stereotypes when the caricatures are obvious distortions of reality.

▼ *Characterizing the American Indian as living in a stone age or primitive culture also ignores facts.*

as skilled farmers. Only by adopting the Indian crops and agricultural technology were the early English colonists able to survive.

Characterizing the American Indian as living in a stone age or primitive culture also ignores facts. Many of the Indian people worked metal, usually copper, and produced tools and other implements that met their needs superbly. A number of these implements were adapted by the colonists, including snowshoes, the canoe, and the hammock. The Chumash of California built planked boats every bit as seaworthy as similar European boats.

The idea that all Indians were migratory is also erroneous. Most lived in permanent townsites. The large pueblos still in use contradict the statements in many current textbooks that most Indians wandered about. In pre-Columbian times cities covering several square miles existed in the Mississippi Valley and elsewhere.

The stereotype of the Indian as a migratory hunter-gatherer, as presented in so many social studies textbooks, ignores the accounts of early Spanish, English, French, and American writers. The ability of the American Indian people to live in harmony with nature and to use their resources so skillfully is a story seldom told in the histories of this country.

Militarism

Indians preferred to be left in peace, and tribes generally respected the territories of their neighbors. The ability of Indian groups in California to get along without conflict was particularly noted by early visitors to the Pacific Coast, although some, and eventually all, engaged in defensive action against the visitor-invaders.

A thorough study of the life of Indian people shows that war was chosen only after a situation became intolerable and was used as a necessary last resort to protect lands, homes, and families from invaders. It is in this light that conflicts with the early colonists should be viewed.

When it was necessary to fight, Indians proved excellent tacticians. Washington studied their military techniques and used the techniques with success against the British. Chief Joseph's campaign is still studied at West Point.

When conflict did occur, battles were hard-fought. It is erroneous, however, to perpetuate the myth that Indians always killed or mistreated their captives. Authentic contemporary accounts prove otherwise. Scalping, for example, was not introduced by Indians; it became widespread only after Europeans began taking scalps in order to collect the bounty paid by colonial governors. The first bounty was offered by Willem Kiefft, the Dutch governor of New Amsterdam (now New York). Kiefft is also credited with inventing the "long knives" when he ordered his soldiers to shorten their swords for use inside Indian homes. A bounty for scalps was still being paid as late as the 1860s.

Relationship with the U.S. Government

Today, Indians must survive in the same economic environment as do other Americans. They are not wards of the government and do not receive regular payments of government money. Occasionally, property that rightly belongs to an Indian is held in trust by the government, and the income derived from that property may be paid by the trustee to the Indian owner. This is income that would be received directly by the Indian if he or she were allowed to manage the property.

At one time Indian tribes owned all of what is now the United States. Most land in the United States was taken from the tribes by means of treaties that were sometimes signed voluntarily, often under duress, and sometimes as a result of outright fraud. In exchange for the land, the United States committed itself to provide certain services, including education. The services provided today are not free, nor are they wholly due to a humanitarian impulse of the government. Most are provided because of the commitments made in the treaties; that is, the contracts between nations. The price the tribes paid for these services was their land.

Land not given up was reserved by the tribes for their own use; thus, the term *reservation* is used. A reservation is land never owned by the United States. (Reservation land is not federal or public land. Nor is it part of the state surrounding it.) Although few individuals are subject to this trustee arrangement today, this land, together with most tribal assets, is held in trust by the federal government. Some services provided by the government are paid for by the income from this trust land. However, the government has the same responsibility to the tribes as does a private trustee. On several occasions in this century, federal courts have awarded damages to tribes for the

federal government's failure to manage these assets properly; that is, for violating trust.

Services by the state are provided under federal-state agreements. In most cases the state is compensated by the federal government, as it is under the Johnson-O'Malley Act, for example. Any other services are provided to Indians in the same manner in which services are provided to other U.S. citizens.

Clothing

A common and persistent stereotype exists as to the type of clothing Indians wore. Attire was adapted to the environment. In whatever area they lived, the Indians wore clothing well-suited to their needs and well-adapted to their living conditions. This was true to such an extent that their clothing styles were often copied by others. Many of these distinctively American frontier styles persist today, even though their Indian origin is forgotten.

In spite of the functionalism and variety of Indian clothing, Hollywood has long tended to dress all Indians alike. Its most ridiculous crime against truth is putting the feathered headdress of the Plains Indian on all Indian men. The feathered bonnet is ceremonial headgear with specific meaning and is worn only by individuals of certain tribes.

Indian men in many tribes wore their hair long, often in braids. This custom is still followed and retains an important cultural and religious meaning in many Indian families today.

Shelter

One of the more ludicrous and persistent stereotypes is that all Indian people lived in tepees. The highly mobile tepee was used primarily by the Plains Indians, who had an abundance of hides and moved frequently when following the buffalo herds. For the Lakota (or Sioux) it was a remarkably ingenious adaptation of the permanent dwellings they had used before being driven out of the woodlands between the plains and the Great Lakes.

As with attire, Indian dwellings varied according to the environment. Among the many types of permanent and temporary domiciles used were the hogan, the long house, earth lodges, houses of planks or logs, and wickiups. Indian homes in Florida were oriented to prevailing breezes that provided cooling during hot weather. In California many Indians erected their dwellings over shallow excavations to stabilize indoor temperatures more effectively. The cliff dwellings and the Casa Grande complex in Arizona are remarkable examples of the architectural skill of their inhabitants. The pueblo at Oraibi, which is believed to have had a population of about 14,000 at one-time, is reputedly the oldest continuously occupied dwelling on the North American continent.

Dance

Dance served many functions in Indian life. To depict all dances as related to war is as ridiculous as speaking of all Greek, Scottish, or modern American dances as disco dancing. Many dances were performed as solemn expressions of respect for the earth and nature. They might take the form of supplication but were not intended to cause natural phenomena, such as rain, to occur.

Dance is practiced in cultures throughout the world for a number of reasons, not the least of which is social. Dance continues to play an important role for the American Indian by providing an opportunity to come together, renew acquaintances, reaffirm the culture, and maintain traditions. For other groups the Oktoberfest, the Chinese New Year, the Mardi Gras, or the modern cocktail party performs similar functions.

Language

A wide variety of languages continues to be spoken by the Indian people. Oratorical skills have always been valued and well-developed. Many early writers remarked on the beauty and persuasiveness of the speeches of Indian leaders. To depict Indians as speaking only in monosyllables is an affront to the truth.

One of the more ludicrous and persistent stereotypes is that ALL Indian people lived in tepees.

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To many Indian children English is a second language. A great number of tribes conduct public business in their own language, using English only when it is necessary or desirable for government officials, reporters, or nontribal persons to understand what is being said.

Population

In the latter part of the ninteenth century, the idea grew that the Indian was vanishing and that, therefore, the "Indian problem" would solve itself. Until then, the Indian could simply be ignored. It is true that war, together with smallpox and other diseases introduced by Europeans and the many "trails of tears," took a great toll during the 1800s, with the population reaching a low of 250,000. In spite of this fact, difficulties were overcome, the nations revitalized themselves, and the Indian population quadrupled during the twentieth century.

Emotions and Attitudes

Too often, when American Indians are portrayed in words or in drawings, they are depicted as stoic, unemotional. Such descriptions are invariably made by those who have had limited contact with Indians.

Historically, American Indians were generally uncertain and uncomfortable in the presence of non-Indians. An easy rapport was not established with other races. When among other people, Indians appeared to be cautious. Thus, although early writers correctly sensed and described the Indians' reserve, they failed to describe the warm, emotional side of Indians. It was a rare opportunity for a non-Indian to witness and experience the nonserious, joyous aspects of Indian life. When they feel comfortable, Indians can display a fine wit and keen sense of humor. Teasing, for example, is an important culturally accepted form of behavior.

Another frequently held misconception about Indians is that they were the enemy of all European-Americans. Although textbooks occasionally refer to a few friendly Indians, the implication remains that they were always greatly outnumbered by those labeled as hostile. This has led to the perpetuation of an assumption of hostility (although not necessarily at a conscious level) even today. This may be expressed in value-laden comparisons or in contrasts that tend to set the two cultures apart. For example, in a discussion of Indian foods, "what the Indians ate" may be contrasted to "what we Americans eat." Although the mention of traditional Indian foods (corn, potatoes, turkey, and so on) is interesting, an inference that Indians are not Americans tends to reinforce feelings of social distance and attitudes of us versus them. An underlying hostility between Indian and non-Indian students may be created.

Summary

The educator will not lack opportunities to challenge stereotypical thinking and prejudices based on stereotypes. As students read, listen, and discuss in the classroom or during recreational periods, they must be encouraged to use critical thinking skills and question and analyze whatever ideas are presented to them.

Above all, students and the teacher must be able to respect Indians as individuals, to get to know them as people. This is the most effective way of avoiding generalizations and misconceptions, of dispelling the myth behind the stereotype. ▲

Although early writers correctly sensed and described the Indians' reserve, they failed to describe the warm, emotional side of their nature.

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Chapter 4

Values, Attitudes, and Behaviors of American Indians

Over the past 200 years, American Indian students have experienced various forms of education in off-reservation federal boarding schools, on-reservation federal schools, mission schools, and public schools. Within each of these educational settings, the treatment of Indian students and their parents has also varied. Generally, Indian culture has been viewed as a detriment to educating and assimilating the young. This attitude has naturally been reflected in the behavior of educators. Indian parents and students could not help but be affected by these sentiments. In response, they have held alternating attitudes toward education, seeing it as a threat, an opportunity, or a combination of the two.

History of Indian Education

Historically, the education of Indians was mandated through treaties and legislative agreements. One of the first treaties providing for education was in 1794 with the Oneida, Stockbridge, and Tuscarora nations. Congress enacted an educational program, setting aside $10,000 annually for the purpose. These funds were channeled through churches and mission groups. By 1823 some 21 mission schools were receiving federal support, and by 1834 the number had grown to 60. In 1840 the federal government and mission groups combined forces and began a boarding school system. It was not until 1860 that the first non-mission federal school was opened.

The first extensive federal funding of Indian education began in 1879 with the opening of the Carlisle Indian School in Pennsylvania, an off-reservation industrial boarding school. Additional Congressional appropriations led to the expansion of off-reservation schools. However, these schools offered limited vocational training that had little or no application to reservation life. In addition, students had to choose either a non-Indian education or the Indian culture; there was no compromise.

Critics of the off-reservation schools supported on-reservation boarding and day schools because they were less expensive. Indian parents also found these schools more acceptable since their children did not have to be taken great distances from home.

Individuals who urged the total assimilation of Indians into the mainstream felt that public schools would be the best environment in which to educate the Indians. However, public schools were not made available to Indians until European-Americans leasing reservation lands demanded such schools for their children.

Meanwhile, church and mission educators fought to maintain mission schools since they believed that Indian children would receive a better education in a mission school than in a federal school. Additionally, they feared the loss of tribal and federal funding.

Many American Indian parents have been more accepting of reservation schools than off-reservation schools, because their children do not have to be taken great distances from home.

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Indian eduators and parents are beginning to become more active participants in the educational process and to share educational decision making and control.

The failure of the educational system to meet the cultural needs of the Indian students provided the reformers of the 1920s with the ammunition needed to demand change. The reformers argued that a negative attitude toward Indian culture existed in the schools and that few instructors were competent to teach Indian culture or language. The publication of the Meriam Report in 1928 aided the reform efforts. The educational section of the report was critical of the curriculum in Indian boarding schools as ill-suited to the needs of Indian children and biased in favor of white cultural values. Cross-cultural education programs were recommended and eventually initiated.

During the years following World War II, emphasis shifted again from cross-cultural education, which emphasized both Indian and non-Indian values, to education emphasizing assimilation. Indian veterans of World War II who were eligible for the GI Bill recognized the value of education and, for the first time, received strong tribal support for higher education.

Eventually, a new force, organized Indian leadership, entered the school scene, calling for reform. By the 1960s the emergence of ethnic awareness forced federally funded and state-funded schools to modify their Indian policy and emphasize Indian cultural heritage, including language. Today, the desire remains strong among Indians to incorporate aspects of Indian culture in all subject areas and at all grade levels. Additionally, Indian educators and parents are beginning to become more active participants in the educational process and to share a portion of educational decision making and control. Recent legislation has even provided Indian parents and community members with a federally mandated voice in the education of their children. It is hoped that, with Indian support, the beauty of Indian culture will continue to be included in the daily curriculum.

Indian Values, Attitudes, and Behaviors

Many factors have influenced relationships between Indians and non-Indians. One such factor is the difference in the cultural values held by each group. It is the intent of this chapter to analyze carefully a number of values held by Indian societies, recognize where Indian values differ from European-American values, and look at possible consequences resulting from these differences. The power and influence of cultural values, attitudes, and behaviors cannot be underestimated or ignored.

Values are generally learned in an informal manner and unconsciously applied. In traditional Indian societies a primary means of teaching proper behavior and community-held values was through storytelling. The young were simultaneously entertained and instructed. Some stories taught the importance of people working together; others relayed lessons against being boastful, greedy, or wasteful.

These and other similar values are still accepted by most modern American Indians, who must coexist in a society that emphasizes competition and whose ultimate rewards are individual financial success and upward social mobility. Differences between the two cultures are great. Indeed, in many cases both Indians and non-Indians are unaware of how deeply Indian cultural values differ from dominant European-American values.

Since values are not often formally taught, the differences between the Indian and non-Indian world view are rarely delineated. Most Indian people sense the differences but cannot pinpoint or articulate them.

The Indian values, attitudes, and behaviors itemized further on in this chapter depict core Indian values about which generalizations can be made. It must always be kept in mind, however, that significant

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differences exist in behavior and personality among all people. Thus, one can always find interesting exceptions to each generalization. Additionally, Indians are not an easily generalized entity; tribal variances must also be considered.

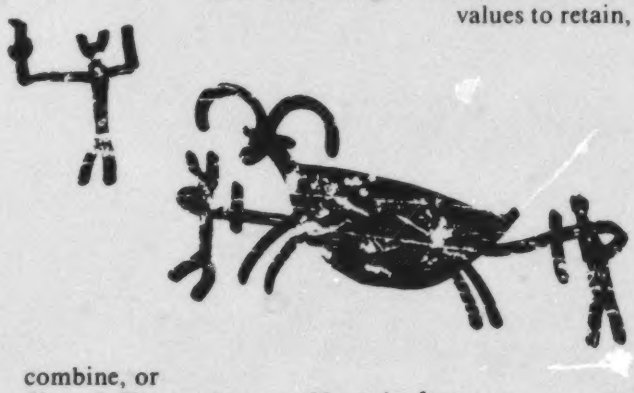
Although Indian culture has been exposed to 500 years of European culture and has been under great pressure to conform, the cultural patterns continue to be strong. Nonetheless, one must recognize that the values, attitudes, and behaviors discussed here were more prevalent in times past when the elders held more influence and when societies were more stable. Today, many Indian people continue to live in a world of transition; hence, current values held by Indians may reflect the influence by the dominant society in varying degrees.

Traditional Indian values offer strength and a fine sense of one's identity in the Indian community. Yet, because they conflict so sharply with European-American values and because Indians must survive in a material world regulated by European-Americans, a sense of frustration often results. Attempting to juggle two opposing sets of values can put an enormous strain on Indian adults and youths. Indians attempting to adapt to the European-American culture often do so at the risk of personality disorientation or negative self-identification. Many sensitive Indian students attempt to identify with the culture and values of their non-Indian teachers and, in the process, become alienated from their own culture. However, many find that they are not totally accepted by the dominant society, even though it is the members of that group whom the Indian students have attempted to emulate. This result leads to even greater frustration and may eventually engender self-hate, an overall negative self-image, and self-destructive behavior.

It is imperative that diversity of cultural values be discussed in all educational circles at all levels if Indian youths who experience cultural stress and frustration daily are to receive help. Educators of Indians must themselves become knowledgeable about Indian values. With this knowledge in hand, they can improve rapport with the community in general while increasing understanding of and communication with individual Indian students. The teacher should also be aware of the student's home environment. Educators must be able to recognize which values the Indian student still accepts and follows. Additionally, teachers, counselors, and administrators must recognize how European-American values have influenced them and how these influences have affected their expectations of Indian students.

The introduction of new values is possible but should not occur at the expense of destroying other values. The old values must be integrated when new values are being taught. It is not necessary to destroy the Indian cultural foundation of youths in order to teach them a different viewpoint toward time or saving, for example. In-class instruction about the two differing value systems should be given, and such a discussion would be beneficial to both Indian and non-Indian students.

At issue is not simply the matter of determining new approaches to teaching non-Indian values to Indians in a less forceful manner. Even more important is the recognition that Indian values retain much from which non-Indians can learn. If Indian and non-Indian values are discussed equally, both Indian and non-Indian students would for the first time be given the opportunity to question what is important to them and would be given a choice of which values to retain, combine, or discard. The student would not be force-fed only one set of values, as has happened in the past—a great disservice to the Indian people.



Nationwide, educators recognize the need to begin any study of Indian culture with a thorough discussion of Indian attitudes and values. Currently, most units on American Indian culture taught at the elementary and secondary levels emphasize arts and crafts and aspects of physical life (e.g., dwellings, food, clothing, and so on). Yet, all this focus is on material culture alone. The physical objects used by

"Children of Rincon—May you remember your Indian heritage and learn to keep your eyes off the ground. May you walk proud on the prairie of life with the Great Spirit holding your hand." That is the message on the display being held by Jimmy Trujillo at the Rincon Indian Reservation.

Indian societies are of educational value but are mere representations of how Indians put their values and beliefs into action. The life-style of each Indian society was directed and controlled by commonly held values. For example, each ceremony had as one of its purposes the passing on of certain values. When a particular ceremony is studied in a classroom setting, it is more important to understand the values being transmitted than to describe the type of clothing worn or objects used during the ceremony. The values are of primary importance in understanding what it is to be Indian; the material aspects are secondary. The study of Indian values helps increase the meaning of the material culture.

Historically, Indians taught with stories. In this way, for example, boys were instructed in certain hunting rituals (values) long before they learned to handle a hunting implement (a physical aspect of their culture). If this example is followed in the classroom, the teaching of Indian culture has a much greater chance of success. Children should first know the values inherent in an Indian society before proceeding to the material or physical aspects of that group.

The teaching of values is especially crucial in the early grades since it has been shown that children's attitudes are almost completely formed by the time they leave elementary school. Such lessons educate both Indian and non-Indian youths by bridging the two different world views.

Of special concern to the writers of this handbook is the positive effect the teaching of Indian values would have on Indian students. They will begin to understand themselves, to appreciate their culture, and to be able to make free choices about which values they desire to live by. Possibly for the first time in their lives, Indian students will understand what makes them different and recognize that being different does not have to be traumatic.

In the chart which follows, an attempt has been made to describe key values adhered to by most Indian groups. Educational considerations to reflect upon are also mentioned. The chart covers many fundamental values, attitudes, and behaviors but is by no means exhaustive.

Some individuals reviewing the chart will argue that not all American Indians believe or behave in this way. However, there are enough similarities to warrant the inclusion of each characteristic described. It is also important that an open discussion about cultural beliefs, including important tribal taboos, be initiated.

During such discussions it is important to remember that many of the values and characteristics described are also shared by members of other cultures and that no culture is uniformly unique in its values, beliefs, and characteristics. It should also be noted that variations occur among Indians. This listing is not designed to establish still another set of sterotypes.

It should also be noted that the specific characteristics highlighted here are defined in ways that show impact on the educational processes used in teaching children and adolescents. It is in the spirit of encouraging improved rapport between Indians and non-Indians that the chart is presented.

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Indian Values, Attitudes, and Behaviors, Together with Educational Considerations

Values	Attitudes and behaviors	Educational considerations
1. Cooperation	1. Cooperation is highly valued. The value placed on cooperation is strongly rooted in the past, when cooperation was necessary for the survival of family and group. Because of strong feelings of group solidarity, competition within the group is rare. There is security in being a member of the group and in not being singled out and placed in a position above or below others. Approved behavior includes improving on and competing with one's own past performance, however. The sense of cooperation is so strong in many tribal communities that democracy means consent by consensus, not by majority rule. Agreement and cooperation among tribal members are all-important. This value is often at odds with the competitive spirit emphasized in the dominant society.	1. A common result of the disparity between cooperation and competition is that, under certain circumstances, when a fellow Indian student does not answer a question in class, some Indian children may state they too do not know the answer, even though they might. This practice stems from their noncompetitive culture and concern that other individuals do not lose face.
2. Group Harmony	2. Emphasis is placed on the group and the importance of maintaining harmony within the group. Most Indians have a low ego level and strive for anonymity. They stress the importance of personal orientation (social harmony) rather than task orientation. The needs of the group are considered over those of the individual. This value is often at variance with the concept of rugged individualism.	2. One result of the difference between group and individual emphasis is that internal conflict may result since the accent in most schools is generally on work for personal gain, not on group work. The Indian child may not forge ahead as an independent person and may prefer to work with and for the group. Some educators consider this to be behavior that should be discouraged and modified.
3. Modesty	3. The value of modesty is emphasized. Even when one does well and achieves something, one must remain modest. Boasting and loud behavior that attract attention to oneself are discouraged. Modesty regarding one's physical body is also common among most Indians.	3. Indian children and their parents may not speak freely of their various accomplishments (e.g., traditional Indian dancing; championships or rodeo riding awards won). Therefore, non-Indians are generally unaware of special achievements. Regarding the matter of physical modesty, many Indian students experience difficulty and embarrassment in physical education classes and similar classes in which students are required to undress in front of others.

Indian Values, Attitudes, and Behaviors, Together with Educational Considerations (Continued)

Values	Attitudes and behaviors	Educational considerations
4. Autonomy	4. Value is placed on respect for an individual's dignity and personal autonomy. People are not meant to be controlled. One is taught not to interfere in the affairs of another. Children are afforded the same respect as adults. Indian parents generally practice noninterference regarding their child's vocation. Indians support the rights of an individual. One does not volunteer advice until it is asked for.	4. A conflict in these essential values is evident in circumstances in which Indians resist the involvement of outsiders in their affairs. They may resent non-Indian attempts to help and give advice, particularly in personal matters. Forcing opinions and advice on Indians on such things as careers only causes frustration.
5. Placidity	5. Placidity is valued, as is the ability to remain quiet and still. Silence is comfortable. Most Indians have few nervous mannerisms. Feelings of discomfort are frequently masked in silence to avoid embarrassment of self or others. When ill at ease, Indians observe in silence while inwardly determining what is expected of them. Indians are generally slow to demonstrate signs of anger or other strong emotions. This value may differ sharply from that of the dominant society, which often values action over inaction.	5. This conflict in values often results in Indian people being incorrectly viewed as shy, slow, or backward. The silence of some Indians can also be misconstrued as behavior that snubs, ignores, or appears to be sulking.
6. Patience	6. To have the patience and ability to wait quietly is considered a good quality among Indians. Evidence of this value is apparent in delicate, time-consuming works of art, such as beadwork, quillwork, or sandpainting. Patience might not be valued by others who may have been taught "never to allow grass to grow under one's feet."	6. Educators may press Indian students or parents to make rapid responses and immediate decisions and may become impatient with their slowness and deliberateness of discussion.
7. Generosity	7. Generosity and sharing are greatly valued. Most Indians freely exchange property and food. The respected person is not one with large savings but rather one who gives generously. Individual ownership of material property exists but is sublimated. Avarice is strongly discouraged. While the concept of sharing is advanced by most cultures, it may come into conflict with the value placed by the dominant society on individual ownership.	7. Some educators fail to recognize and utilize the Indian students' desire to share and thus maintain good personal relations with their peers.

Values	Attitudes and behaviors	Educational considerations
8. Indifference to Ownership	8. Acquiring material goods merely for the sake of ownership or status is not as important as being a good person. This was a value held by many Indians in times past. The person who tried to accumulate goods was often viewed with suspicion or fear. Vestiges of this value are still seen among Indians today who share what little they have, at times to their own detriment. Holding a "give-away" at which blankets, shawls, and numerous other items, including money, are publicly given away to honor others is still a common occurrence, even in urban areas. Because of this traditional outlook, Indians tend not to be status conscious in terms of material goods. Upward social mobility within the dominant non-Indian society is not actively sought.	8. Non-Indians frequently have difficulty understanding and accepting the Indian's lack of interest in acquiring material goods. If the student's family has an unsteady or nonexistent income, educators may incorrectly feel that economic counseling is in order.
9. Indifference to Saving	9. Traditionally, Indians have not sought to acquire savings accounts, life insurance policies, and the like. This attitude results from the past, when nature's bounty provided one's needs. Not all food could be saved, although what meat, fruit, or fish that could be preserved by salt curing or drying was saved. Most other needs (e.g., food, clothing, shelter, and land) were provided by nature in abundance, and little need existed to consider saving for the future. In Indian society, where sharing was a way of life, emphasis on saving for one's own benefit was unlikely to be found. This value may be at odds with the dominant culture, which teaches one to forgo present use of time and money for greater satisfactions to come.	9. Emphasis on the European industrial viewpoint in most educational systems causes frustration and anxiety for the Indian student and parent, since it conflicts sharply with so many other values honored by Indians (sharing, generosity, and so on).
10. Indifference to Work Ethic	10. The Puritan work ethic is foreign to most Indians. In the past, with nature providing one's needs, little need existed to work just for the sake of working. Since material accumulation was not important, one worked to meet immediate, concrete needs. Adherence to a rigid work schedule was traditionally not an Indian practice.	10. Indians often become frustrated when the work ethic is strongly emphasized. The practice of assigning homework or in-class work just for the sake of work runs contrary to Indian values. It is important that Indians understand the value behind any work assigned, whether in school or on the job.

Indian Values, Attitudes, and Behaviors, Together with Educational Considerations (Continued)

Values	Attitudes and behaviors	Educational considerations
11. Moderation in Speech	11. Talking for the sake of talking is discouraged. In days past in their own society, Indians found it unnecessary to say hello, good-bye, how are you, and so on. Even today, many Indians find this type of small talk unimportant. In social interactions Indians emphasize the feeling or emotional component rather than the verbal. Ideas and feelings are conveyed through behavior rather than speech. Many Indians still cover the mouth with the hand while speaking as a sign of respect. Indians often speak slowly, quietly, and deliberately. The power of words is understood; therefore, one speaks carefully, choosing words judiciously.	11. The difference in the degree of verbosity may create a situation in which the Indian does not have a chance to talk at all. It may also cause non-Indians to view Indians as shy, withdrawn, or disinterested. Indians tend to retreat when someone asks too many questions or presses a conversation. Because many Indians do not engage in small talk, non-Indians often consider Indians to be unsociable.
12. Careful Listening	12. Being a good listener is highly valued. Because Indians have developed listening skills, they have simultaneously developed a keen sense of perception that quickly detects insincerity. The listening skills are emphasized, since Indian culture was traditionally passed on orally. Storytelling and oral recitations were important means of recounting tribal history and teaching lessons.	12. Problems may arise if Indian students are taught only in non-Indian ways. Their ability to follow the traditional behavior of remaining quiet and actively listening to others may be affected. This value may be at variance with teaching methods that emphasize speaking over listening and place importance on expressing one's opinion.
13. Careful Observation	13. Most Indians have sharp observational skills and note fine details. Likewise, nonverbal messages and signals, such as facial expressions, gestures, or different tones of voice, are easily perceived. Indians tend to convey and perceive ideas and feelings through behavior.	13. The difference between the use of verbal and nonverbal means of communication may cause Indian students and parents to be labeled erroneously as being shy, backward, or disinterested. Their keen observational skills are rarely utilized or encouraged.
14. Permissive Child Rearing	14. Traditional Indian child-rearing practices are labeled permissive in comparison with European standards. This misunderstanding occurs primarily because Indian child rearing is self-exploratory rather than restrictive. Indian children are generally raised in an atmosphere of love. A great deal of attention is lavished on them by a large array of relatives, usually including many surrogate mothers and fathers. The child is usually with relatives in all situations. Indian adults generally lower rather than raise their voices when correcting a child. The Indian child learns to be seen and not heard when adults are present.	14. In-school conflicts may arise since most educators are taught to value the outgoing child. While an Indian child may be showing respect by responding only when called upon, the teacher may interpret the behavior as backward, indifferent, or even sullen. Teachers may also misinterpret and fail to appreciate the Indian child's lack of need to draw attention, either positive or negative, upon himself or herself.

Values	Attitudes and behaviors	Educational considerations
15. View of Time as Relative	15. Time is viewed as flowing, as always being with us. Time is relative; clocks are not watched. Things are done as they have to be done. Time is, therefore, flexible and is geared to the activity at hand. This attitude is rooted in the past, when only the sun, moon, and seasons were used to mark the passage of time. Many Indian languages contain no word for time as well as no words to denote a future tense. This view of time is radically different from that of the dominant society, for which careful scheduling of activities is important. In that view time is linear and moves at a fixed, measurable rate. Emphasis is placed on using every minute.	15. Because of the influence of the traditional view of time, some Indian students and parents may clash with educators when they do not arrive at the appointed hour for class or a meeting. Non-Indians may mistakenly interpret Indians' different attitude toward time as irresponsible.
16. Orientation to the Present	16. Indians are more oriented to living in the present. There is a tendency toward an immediate rather than postponed gratification of desires. Living each day as it comes is emphasized. This value is closely tied to the philosophy that one should be more interested in being than in becoming.	16. One result of the disparity between the Indian's present orientation and the European's future orientation is that frustration often results when Indian students are pressured to forgo present needs for future vague rewards.
17. Pragmatism	17. Most American Indians are pragmatic. Indians tend to speak in terms of the concrete rather than the abstract or theoretical.	17. In learning situations educators frequently place primary emphasis on the memorization of abstrct theories, concepts, formulas, and so on and provide examples only to validate a particular theory. Indian students often learn more rapidly if there is greater emphasis on concrete examples, with discussion of the abstract following.
18. Veneration of Age	18. Indian people value age. They believe that wisdom comes with age and experience. Tribal elders are treated with great respect. It is not considered necessary to conceal white hair or other signs of age. This stage of life is highly esteemed. To be old is synonymous with being wise. The talents of the elders are utilized for the continuance of the group. Hence, even today there is little evidence of a generation gap, since each age group is afforded respect. The Indian view of aging is at odds with the emphasis on youthfulness and physical beauty evident in the dominant culture.	18. Conflict may result when Indians are influenced by non-Indian attitudes toward youthfulness. A generation gap may result, causing a loss to Indian people of the wisdom and knowledge of the elders, who are the speakers of native languages and the carriers of the culture.

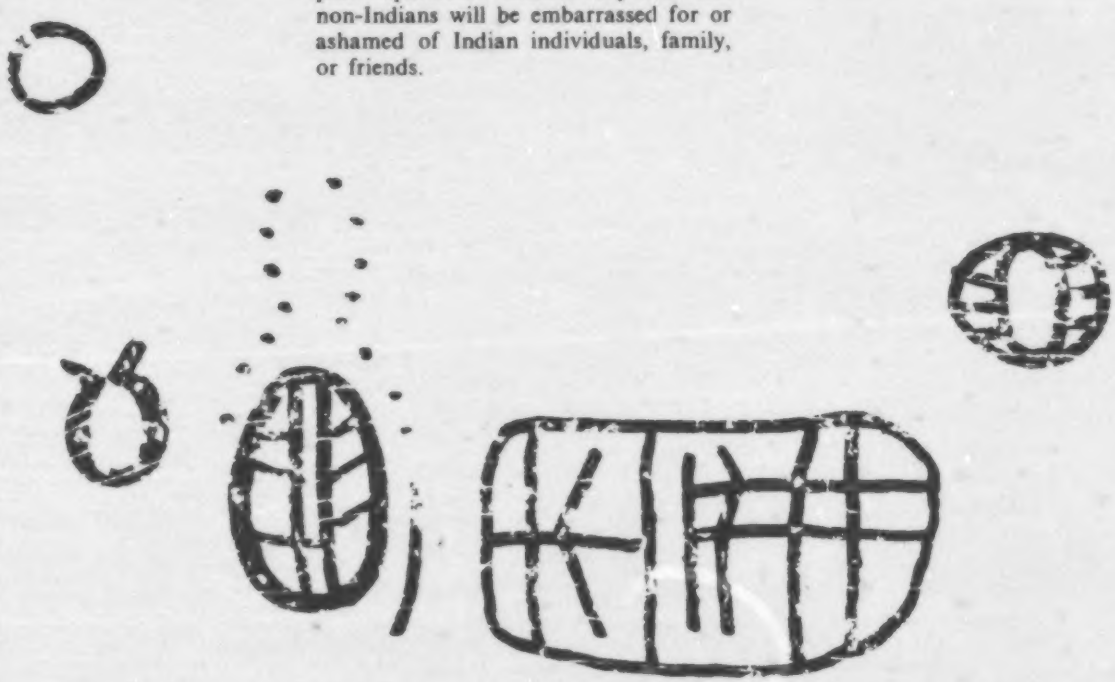
Indian Values, Attitudes, and Behaviors, Together with Educational Considerations (Continued)

Values	Attitudes and behaviors	Educational considerations
19. Respect for Nature	19. Because nature cannot be regulated, Indians formed a cooperative way of life to function in balance with nature. If sickness occurs or food is lacking, the Indian believes that the necessary balance or harmony has somehow been destroyed. Nature is full of spirits and hence spiritual. Indians fashioned their way of life by living in harmony with nature. As a result, even today most Indians do not believe in progress at the expense of all else. Many Indians have also been taught to reject a strictly scientific explanation of the cosmos in favor of a supernatural one. Certain tribes adhere to restrictions against touching certain animals. The Indian respect for nature is in opposition to the value others place on the importance of controlling and asserting mastery over nature.	19. Although the general public, including the school system, is becoming more conscious of ecology, the continuing emphasis on man's attempts to control nature runs contrary to what Indian students are taught by their people. In science classes young Indians may also have difficulties because of their particular tribe's taboo against touching, let alone dissecting, frogs and other reptiles. In general, because of their respect for all of nature, the practice of using animals in science experiments is met with revulsion by many Indians.
20. Spirituality	20. Indians hold to a contemplative rather than a utilitarian philosophy. Religious aspects are introduced into all areas of one's life. Much emphasis is placed on the mystical aspects of life. Religion is an integral part of each day; it is a way of life. There is no evidence that any Indian group ever imposed its system of religious beliefs on another group, nor were there separate denominations that sought to attract members.	20. The Indian value placed upon the spiritual is frequently misunderstood by non-Indians. Additional frustration may result when spirituality is avoided in most school discussions, since it is not seen as being an integral part of a person's life. This practice ignores an aspect of life considered essential and natural to Indians.
21. Discipline	21. Indians believe that demeaning personal criticism and harsh discipline only damage a child's self-image and are thus to be avoided. Most Indian parents do not practice spanking. Noncorporal means of discipline are preferred. Traditional forms of noncorporal punishment include frowning, ignoring, ridiculing, shaming, or scolding the individual or withholding all praise. Sibling pressure and peer pressure are also important means to control behavior. Among many Indian groups, relatives other than the natural parents are responsible for disciplining the Indian child (e.g., the mother's brother), thereby leaving the father free for a closer, nonthreatening relationship with the child. In addition, criticism of another is traditionally communicated indirectly through another family member rather than directly as in the dominant society. In general, Indians still use withdrawal as a form of disapproval.	21. The difference in attitude toward discipline frequently causes problems when educators and social service workers consider Indian parents to be unfit because they will not spank their children or otherwise punish them in public. In addition, since Indian children are sometimes disciplined by ridicule, they may fear making a mistake in class if they are not prepared adequately. Additional communication problems may arise when educators directly criticize an Indian student or parent, an act that is viewed by traditional Indian standards as rude and disrespectful.

Values	Attitudes and behaviors	Educational considerations
22. Importance of the Family	22. The importance of and value placed on the Indian extended family cannot be underestimated. Aunts are often considered to be mothers, just as uncles may be considered fathers; and cousins may be considered brothers and sisters of the immediate family. Even clan members are considered relatives. Thus, Indian cultures consider many more individuals to be relatives than do non-Indian cultures. This large network of relatives provides much support and a strong sense of security. Occasionally, a grandparent, an aunt, or other relative may actually raise the child. Since traditional Indian homes were small, family members became accustomed to being in close proximity to one another.	22. Educators and social service personnel often fail to understand the validity of various Indian relatives who function exactly as natural parents do and may consider the natural parents to be lax in their duties. Indian children sometimes live with relatives, even when there are no problems at home. Whether an Indian child resides (temporarily or permanently) with members of the extended family, this behavior should not be considered abnormal or indicative of problems.
23. Importance of Cultural Pluralism	23. Indians resist assimilation and, instead, emphasize the importance of cultural pluralism. Indian people desire to retain as much of their cultural heritage as possible. They leave the reservation to find city jobs and educational opportunities, not to stop being Indian. Indians avoid educators with reformist attitudes who strive to propel Indian students into the American mainstream. In reservation communities and even in urban areas where there are anti-Indian attitudes among the non-Indian population, Indians tend to stay among Indians and go into non-Indian areas only when necessary.	23. Confusion and misunderstanding often result when Indians go through the motions of assimilating outwardly (e.g., adopting the use of material items, clothing, and so on) when they have not really accepted European-American values.
24. Avoidance of Eye Contact	24. Most Indian people avoid prolonged direct eye contact as a sign of respect. Among some tribes, such as the Navajo, one stares at another only when angry. It is also a simple matter of being courteous to keep one's eyes cast downward.	24. Frequently and erroneously, non-Indians presume that Indians are disrespectful, are behaving in a suspicious manner, or are hiding something when they fail to look a person in the eye. Since educators consider direct eye contact as a measure of another's honesty and sincerity, they often become upset with Indian students and say, "Look at me when I speak to you!" when the student is looking down out of respect.
25. Holistic Approach to Health	25. Sickness implies an imbalance within the individual and between the individual and his or her universe. Indians believe in a holistic approach to health (i.e., the whole individual must be treated, not merely one physical segment of the body).	25. Many Indians still prefer being attended by an Indian medicine person rather than by or in addition to a non-Indian physician. The use of chemical prescriptions may be avoided. When counseling an Indian family on health concerns, educators and social service personnel must recognize the validity of Indian medicine.

Indian Values, Attitudes, and Behaviors, Together with Educational Considerations (Continued)

Values	Attitudes and behaviors	Educational considerations
26. Importance of Bilingualism	26. It is important to Indians to retain their native languages. Many cultural elements are contained within the context of a native language. Certain words and concepts are not easily translatable into English. Each Indian language contains the key to that society's view of the universe.	26. Often, non-Indians become impatient with Indians who still speak their own language and whose grasp of English may not be as strong as or as fluent as the non-Indians would prefer. The Indian parent and student may need a longer time to formulate a response, since they may be thinking in their native language and must translate into English before verbalizing. Clear and accurate communication between Indians and non-Indians may be difficult, since words do not always translate identically in either's language. Because the general population prefers that everyone speak English, the importance of native languages goes unrecognized.
27. Caution	27. Indians use caution in personal encounters and are usually not open with others. Information about one's family is not freely shared, and personal and family problems are generally kept to oneself. Indians may have difficulty communicating their subjective reactions to situations. Some of the personal caution stems from a hesitancy about how they will be accepted by others. Because of past experiences Indians may fear that non-Indians will be embarrassed for or ashamed of Indian individuals, family, or friends.	27. Because the American ideal is to appear friendly and open, although one may be hiding one's true feelings, Indians and non-Indians may be uncomfortable with each other because of these differing modes of behavior. While non-Indians may see Indians as aloof and reserved, Indians may see European-Americans as superficial and hence untrustworthy.



Chapter 5
Education of American Indian Students

Chapter 5 is designed to provide teachers with information that can be helpful in working with and relating to American Indian students. As with the cultural factors discussed previously, many of the concerns and techniques mentioned may also apply to members of other cultural groups; and not all American Indian students will share all of the characteristics cited.

Student Concerns

Because of their different culture and value systems, Indian students often have problems identifying with the middle-class values imposed on them in the classroom. For American Indian youths, being Indian is, in itself, no problem; but being an Indian in a non-Indian world frequently can be a problem.

Various difficulties often arise for Indian students. Among the more common problem areas are the following:

- For many Indian students, English is a second language. Nationwide, more than 25 percent of Indian students begin school unable to speak English. Communication problems frequently result, since the Indian student and parent may have limited reading, writing, and speaking ability in English.
- Indian students are frequently older for their grade than are other youths—a result of late school entrance, irregular school attendance, or retention to learn basic conversational English skills.
- The low economic status of Indian students often leads to feelings of inferiority and insecurity.
- Because of their high degree of sensitivity, strong adverse criticism or disciplinary action by school authorities often has an extreme effect on Indian students. Withdrawal, self-hatred, or rebellion may occur.
- Prejudice still exists among some educators. Indian students and parents often sense the negative feelings toward Indians from teachers and school administrators. Because of current and historical patterns of interaction that have often been unfavorable, some distrust of non-Indians exists. Communication problems can result.
- Indian students are less likely to reveal family or academic problems, and they will rarely joke or laugh when they finally decide to see a teacher or counselor about the problem. It will probably take more meetings or sessions with Indian students to get to their problem, since they are usually less verbal than non-Indian youths.
- Alienation may result because of curriculum materials and tests that are culturally biased in favor of the dominant culture. Indian students may experience psychological withdrawal from the school system and may later withdraw physically. When they feel culturally dislocated and little in the curriculum makes them feel accepted, Indian students generally show passive resistance by remaining silent and refusing to participate actively. If the negative school-related conditions remain, passive resistence becomes active, and mental withdrawal becomes physical.
- The dropout rate for Indian students is at least one and one-half times that of the general population. Indian females drop out more than do males. The problem of accurate dropout statistics is increased by the fact that Indian youths are quite mobile. Losing Indian students is a waste of important human resources.

Importance of Teacher Attitudes

The problems Indian students encounter are undoubtedly eased or exacerbated by the attitudes of teachers and adminnistrators in their school setting. Generally, educators have an uneven sensitivity to Indian cultural differences. They are often unaware of the difficulties Indian students have in adjusting to another culture and are likely to interpret Indian

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behavior from within a framework of European-American culture. Teachers frequently have low expectations of Indian students, and they may deny the value of Indian culture in the classroom.

It is important that teachers and administrators become knowledgeable about traditional Indian values and should be willing to look at and possibly modify their own values. It is important for educators to recognize the degree to which they have been conditioned by European-American values.

It would be beneficial for educators to understand Indian feelings toward Anglos and to know something about the historical background of Indian-Anglo relations. Because of adverse initial contacts between the races and to later inconsistent governmental policies, Indians often retain feelings of distrust and, with some, resentment. Educators should understand this common Indian attitude toward government supervision and programs, including education.

Educators of Indian students need to accept differences in the appearance and behavior of the students. Such cultural differences provide a sense of identity and do no harm to authority or the school environment. It is imperative that Indian culture no longer be discredited or devalued but be considered a cherished inheritance. Teachers should remember that it is possible to assist Indian youths in their transition and adjustment to Anglo society without attempting to destroy Indian languages and culture.

Attitudes of Indian Parents

Historically, education was one of the governmental tools used to take Indian children away from their family and culture. Indian parents also noted with fear that young people often came back as strangers and misfits who belonged to neither the Indian or Anglo world. Currently, education is respected as a way to gain the skills and knowledge needed to improve tribal resources. It is easily possible for school staffs to combat the negative influences of fear of education and educators by developing closer ties with Indian parents and the local Indian community.

Needs of Indian Students

Indian students need recognition, praise, and encouragement but not in front of others or at the expense of others. Indian youths have special learning needs in the language arts, particularly oral and written English and reading. They have least difficulty with art, spelling, and physical education. It is preferable that the Indian child be tested against himself or herself rather than against the other children. A strong need exists for culturally unbiased tests, including nonverbal tests when applicable. Most sincere educators of Indians also recognize the need for culturally relevant readers, textbooks, and supplemental materials.

Differences in Cultural Values

Teachers, counselors, and administrators can do much to improve rapport between the Indian community and the local education community. It is important that they first become knowledgeable about, accept, and respect differences in cultural values. They should acknowledge and understand the problems most Indians have in contending with two cultural systems daily. Educators need to talk with and get to know Indian people personally. It would be helpful to read Indian-related literature, preferably Indian-approved materials, including reports of congressional hearings.

Community Influences

Educators should also become knowledgeable about important aspects of the reservation, rural, or urban Indian community. They can become acquainted with the local means of subsistence and can, therefore, include items related to tribal subsistence in school projects. Teachers, counselors, and administrators can acquaint themselves with local housing conditions. Sometimes Indian youths live in homes in which lighting is inadequate and a place for study is lacking. Educators need to recognize that, even today, some Indians dress very distinctively. They need to become familiar with clothing styles and understand that Indians often view special clothing as indicative of a rich heritage. It is also important to be knowledgeable about tribal arts and crafts. This aspect of Indian culture can be infused into the total educational program. Native craftspersons can be invited to the local school for talks and demonstrations.

Knowledge about the social organization of the extended family is crucial to improved rapport. Educators should know something about the clan system of the local tribe and should recognize which tribes are matrilineal. An understanding of the local political system is also important. In communities near reservations, students may visit tribal governmen. in action, and tribal leaders may also be invited to address classes. Educators need to be aware of the role of Indian religion in the lives of their students. Indian dances and ceremonies should be attended, and local spiritual leaders can be brought in to address staff members and students.

Additionally, educators can become acquainted with the health needs of their particular community, the recreational activities engaged in, the native languages spoken, and the history of Indian-Anglo human relations experienced in their particular community. Overall, the most important aspects to study are the traditional Indian values still adhered to by the students. These value differences must be respected.

Suggested Classroom Strategies

Although it is important for the educators of Indian youths to become knowledgeable about the local Indian community, they can also improve in-class rapport by creating a learning environment intended to correlate especially well with Indian cultural needs.

It has been shown that Indian students learn faster when the teaching style moves from the concrete to the abstract (i.e., from practice to theory), whereas most schools follow the European-American model, which emphasizes the reverse. The best learning and study approach for Indians is see and do (application skills) rather than show and tell (explanation skills).

It would be helpful to establish special culturally relevant language and reading aids that can foster an improved development of verbal skills. Teachers might also develop in-class projects that relate to perceptive ability rather than academically oriented subjects.

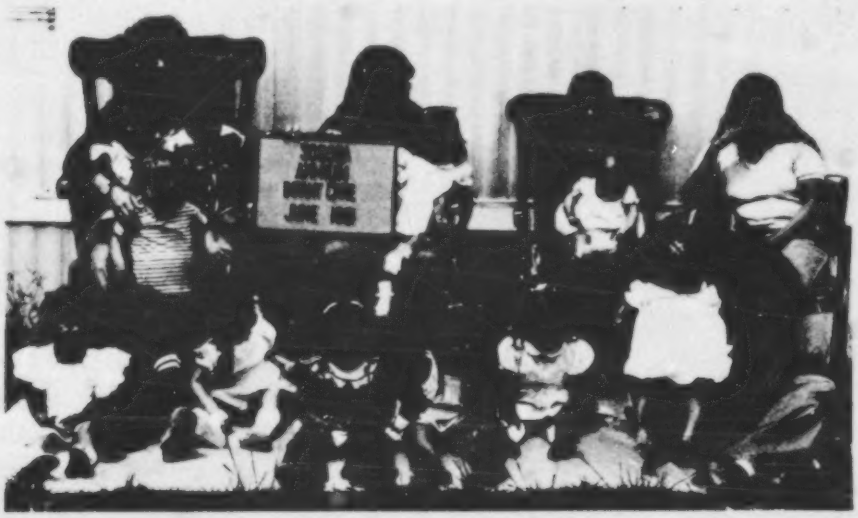
Open education classrooms are often recommended since they correspond well with Indian values. For example, sharing is promoted in open classrooms. Students share equipment, materials, ideas, and even the teacher. The emphasis is on shared, not private space. Cooperation is encouraged, and group projects are emphasized. Competition is present but is not of the student-versus-student variety. The pupil competes with himself or herself.

In open education classrooms rigid time schedules are not followed. Flexibility is permitted in the time allotted for various subjects. In addition, the atmosphere is more permissive, and students assume responsibility for their own actions. Indian youngsters also respond to the personal, individual, and small-group work that is emphasized.

It is important for teachers to avoid aggressive, dominating, or loud behavior, which alienates Indians. Rather, a sincere, interested, and expectant approach will have a more positive effect on Indian students and parents.

More research is yet needed on the specific learning environment and teaching techniques that best suit the majority of Indian youngsters. Dialogue on this important topic must be continued. It is hoped that American Indian cultural information will regularly be made available in preservice and in-service teacher training sessions.

More research is yet needed on the specific learning environment and teaching techniques that best suit the majority of Indian children.



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Chapter 6

Teaching About American Indians

Chapter 6 is designed to help teachers at all grade levels teach their students about American Indians so that stereotypes of Indians can be corrected and greater understanding between Indians and non-Indians can be promoted. However, the concepts and suggested activities presented, which cover many important educational areas, should not be considered all-inclusive.

Concept I, "The Earliest Californians," can be used by teachers in explaining the Indian perspective on how the Americas were first populated. Emphasis is given to the use of legends by Indian tribes in passing on a knowledge of Indian history and traditions from generation to generation and in explaining the unknown.

Part of the suggested activities portion of Concept I is devoted to scientific theory related to the populating of the Americas. This treatment is an attempt to develop an awareness that theory should not be accepted as truth. For instance, many unanswered questions exist as to the validity of the belief most scientists share that the North American continent was first inhabited approximately 10,000 years ago. That belief is apparently contradicted by the skull of Del Mar man. That skull, located in the San Diego Museum, has been determined to be 48,000 years old.

Concept II, "The Indian Environment," emphasizes how the diverse natural environment in California led to the development of various Indian cultures. The section also includes suggested activities on how Indian tribes of California can be grouped according to language families. For a demonstration to teachers and students that California Indians did not live in disorganized groups without laws or social organizations, part of Concept II is devoted to activities centered on the development of early Indian societies. And the section also provides suggested activities demonstrating the changes in Indian societies resulting from contact with Europeans.

Concept III, "The Influence of Non-Indians on the Indian Environment," presents suggested activities

Many unanswered questions exist as to the validity of the belief most scientists share that the North American continent was first inhabited approximately 10,000 years ago.

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designed to emphasize how non-Indians changed the natural environment and consequently altered or destroyed the cultures of California Indians.

Concept IV, "The Transition of California Indians into the Twentieth Century," is the last concept in Chapter 6. It provides suggested activities demonstrating how Indians from California and from other states have made the transition into contemporary society but have still retained their tribal cultures, distinguishing themselves from mainstream Americans.

Many other activities can be developed by (1) applying the information preented in the handbook; (2) using the services of resource persons brought into the classroom; and (3) obtaining and using the resources listed in the selected references.

On the first page for each concept, all or part of the concept is presented, together with suggested activities for children in kindergarten through grade three and grades four through six. The facing page contains suggested activities for children in grades seven through nine and ten through twelve. Additional activities are suggested for each grade level in concepts II, III, and IV.

In teaching about American Indians, teachers are encouraged to include the suggested activities in the total curricula. Teaching about American Indians should not be reserved for special occasions like Thanksgiving or American Indian Day. Teachers should also include activities that address the cognitive, affective, and psychomotor domains. ▲

▼ ***This chapter is designed to help teachers at all grade levels teach their students about American Indians so that stereotypes about Indians can be corrected and greater understanding between Indians and non-Indians can be promoted.***

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Concept I. The Earliest Californians

- The early American Indian believed that America was the Indian's place of origin. That belief has been passed down from generation to generation through legends communicated by word of mouth.
- Many American Indians do not agree with the explanations accepted by the general population as to how the Americas were populated.
- A theory based on the Bible refers to some lost tribe. Another theory is that people drifted here by boat. No facts have been found, however, to change the American Indian belief of Indian origin in America.
- Teachers should help students identify the major beliefs and values of the Indians and avoid dogmatic value judgments because of the controversial nature of the topic.

Kindergarten through grade three
Suggested activities

Listen to original legends read or told of the origin of the people and animals of the world.

Visit museums.

Visit the La Brea (Tar) Pits and do the following:

1. Describe dinosaurs, mastodons, and saber-toothed tigers.
2. Identify and observe pottery from pictures, slides, or films.

Tell about a trip to a museum.

Explain how the bones or skeletons of ancient animals are preserved.

Talk about the first people who lived at the time the ancient animals lived here.

Listen to the scientific theories of how people came to America.

Talk about the location of the early inhabitants of what is now the United States.

Grades four through six
Suggested activities

Read Indian legends that describe and explain the origin of the world of nature.

Find legends that entertain, teach, explain the unknown, or pass on information from elders to the younger generation.

Visit the La Brea (Tar) Pits and discuss the following:

1. Why are the bones of ancient animals preserved in museums?
2. What do scientists search for in excavations?
3. What are some of the scientific theories of the origin of men and women?

Discuss the statement that a theory is not a fact because the theory has not been proven.

Discuss the map showing the location of early tribes in United States. (See map number four in Appendix B.)

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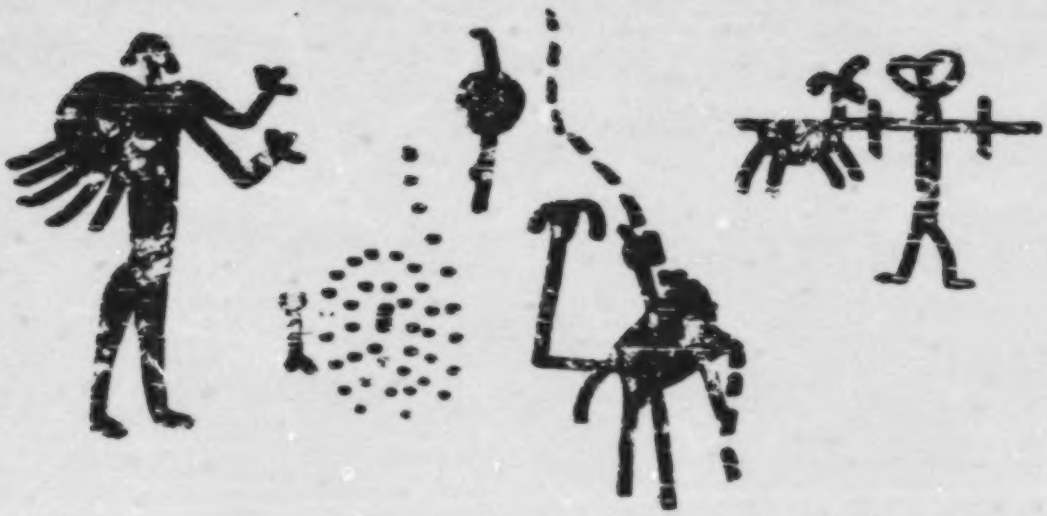

Grades seven through nine
Suggested activities

Note that origin stories are present in all cultures.

Read Greek, Roman, and Hebrew stories and compare them with American Indian legends and stories.

Discuss how these legends explain the unknown, entertain, teach, and pass on sacred traditions from the elders to the younger generations.

Select a legend that is an example of each purpose given in the previous entry.

Read a scientist's theories of the migration to the Americas.

Discuss the word *theory* and explain why the theories discussed previously have not been explained or proven.

Discuss and compare other theories yet unproven.

Locate early tribes on a map.

Make a map showing these locations.

Visit the San Diego Museum of Man to view the 48,000-year-old skull of Del Mar man.

Grades ten through twelve
Suggested activities

Read Greek, Roman, and Hebrew stories and tell why they were used in Western European cultures. Compare these stories with American Indian legends.

Find legends about animals, plants, and weather.

Explain the purpose of each legend and classify according to type:

1. Explanation of the unknown
2. Entertainment
3. Teaching
4. Passing on of sacred traditions to younger generations

Read the scientific theory of the migration to the New World.

Describe the meaning of *theory*. How many theories can you relate?

Tell why these theories have not been proven.

Make a map showing the location of early tribes in the United States.

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Concept II. The Indian Environment

- The influence of the natural environment contributed to the development of distinctive California Indian cultures. Indians were involved with the natural environment in every aspect of their daily lives:
  1. *Topography:* Coastal region, coastal range, Central Valley, deserts, the Northern Cascades, and the Sierra Nevada mountain range bordering the eastern length of the state, separating the state from Nevada. Many streams and rivers empty into the Pacific Ocean.
  2. *Climate:* Generally mild; no prolonged periods of hot or cold weather.
  3. *Vegetation:* Northern mountains, giant redwoods, fir, cedar, spruce, pine, oak, maple, dogwood, aspen, birch, and, at lower elevations, an abundance of edible berries, plants, vegetables, roots, and grain.
  4. *Animal life:* Many species of salmon, eel, trout, shellfish, oysters, clams, crabs, deer, and elk and many types of birds.
- Tribes may be classified by geographical or cultural regions as northern, coast, mountain, Central Valley, and southern tribes.
- Tribes may also be classified by language. Seven major language families were found among early California Indians. (See map number one in Appendix B.)

Kindergarten through grade three Suggested activities	Grades four through six Suggested activities
Talk about California.	Identify the natural environment of early California Indians.
Talk about trips. Recall observations.	Compare on a chart the natural environment and an environment shaped by human beings.
Tell about trees, plants, and places.	Bring pictures or make drawings to illustrate the natural environment of the full area of California.
Describe the weather and the things you liked.	Explain ways in which the early American Indians preserved and protected their natural environment.
Identify animals that live in the mountains, valleys, and deserts.	View films on the natural environment.
Identify animals that swim and animals that fly.	Discuss the map of California.
View pictures of the natural resources of California.	Name the coastal tribes.
Describe the similarities of the tribes in the way they lived.	Name the Central Valley tribes.
Explain why many of the tribes differed in clothing, gathering of food, and ways of work.	Name the northern tribes.
Visit an Indian center or a powwow in your area. Discuss.	Name the southern tribes.
Talk about the different ways of dress and the songs you heard while visiting a powwow.	

(Continued on page 42)

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- Basic human needs and problems shape human beliefs and behavior:
  1. Food
  2. Shelter
  3. Clothing
  4. Transportation
  5. Communication
  6. Recreation
  7. Spiritual needs
- To meet individual and group needs, societies organize themselves into groups that eventually become established. One or more individuals may be members of several such groups or institutions. They develop a system of roles, values, and laws that provide behavioral guidelines for individuals within the society.
- The family structure provides roles and rules that control the care and education of its members throughout life. The immediate family and the extended family are concerned with discipline, guidance, and economic support.
- Early Indian societies developed a system of laws.
- In early days Indians in California generally lived in family groups, bands, or villages and owed their loyalty to their group.
- Tribal groups are concerned about the protection of territorial boundaries, tribal customs, laws, hunting and fishing rights, and tribal practices. Solutions to problems and conflicts between members or tribes were usually reached by negotiation and consensus rather than by warfare.

Grades seven through nine
Suggested activities

Use wildlife books, films, pictures, and field trips to make a list of animals, plants, sea life, and birds that are native to California.

List the natural environment that influenced the way of life of early American Indians in California. Take a field trip to observe differences between natural environments and environments of human origin.

Describe how the sun, moon, and tides affected the lives of the early American Indians of California.

Show a calendar and identify the months of a year. How is the calendar used today?

Find a calendar of the Lummi Indians of western Washington State. How do months compare with modern calendars?

Make an Indian calendar.

Illustrate the months and years.

Mark the changes of the seasons.

Grades ten through twelve
Suggested activities

Identify the geographical areas of California.

Analyze how individuals and groups interacted with their natural environment in the various regions of California.

Identify and discuss the social factors that affected the use of the natural environment by early California tribes.

Study early Indian calendars and compare the months and seasonal changes as depicted.

Explain how Indian calendars were used by Indians in early days.

List ways in which the vegetation and animal life in California were used by early California Indians.

Discuss how the Indian people adapted and utilized nature without despoiling the environment.

Explain and describe how environmental features influenced the culture of each tribe differently.

(Continued on page 43)

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Kindergarten through grade three
Suggested activities

Look at a physical map of California and do the following:

1. Locate the mountains, rivers, and valleys.
2. Use a map to find out where you live.
3. Tell whether you live in the mountains, in a valley, or in a desert.
4. View films or filmstrips of different areas.
5. Identify people who live at the seashore.

Discuss the following:

1. If you could eat food found in your environment, what would you eat?
2. What natural materials could be used to build a home?
3. What natural materials in your environment could be used for clothing?

View types of transportation as shown in films.

Observe the ways in which people traveled in early times. What kind of transportation would people use who lived near rivers? Lakes? The sea?

Learn an Indian sign language. Talk to your classmates by using sign language. Make greeting signs. What signs do you use when you say: Goodbye? Come? Go? Stay?

Play a guessing game.

Paint Indian symbols.

Weave a mat.

Discuss family organization and needs. Tell how many members make up your family.

Describe the duties of each one in the home.

Tell what rules you keep every day.

Discuss similarities and differences in social orders of various tribes and the effects of the environment on the social order.

Grades four through six
Suggested activities

Locate on a map the major tribes of Indians of California before non-Indians came into the area.

Use a map of California in describing what kind of life might be carried on in the mountains, valleys, coast, or desert areas.

Invite men or women from a tribe to discuss people's relationship to nature and the environment.

Discuss the importance of trade among tribes.

Explain how communication was possible among tribes with different language families.

Select animals that can be used for food.

Name the animal hides and plants that can be used for clothing.

Name vegetables and fruits that were used by early Indian tribes of California.

Name food that comes from waterways and the ocean.

Make up a menu for three meals from the foods used by early Indian people of California. Did you plan balanced meals? Draw pictures of various foods.

Draw pictures of various types of early Indian homes and clothing.

Look at pictures of boats used by early American Indian people living near rivers, lakes, or the ocean.

Make drawings of the different boats used in the various waterways in California.

Tell how people communicated with someone who did not know their language. How did people send messages from one village to another?

Make symbols that might have meaning and be used to send written messages.

Learn an Indian sign language. What group of people today uses sign language to communicate?

(Continued on page 44)

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Grades seven through nine
Suggested activities

Read maps of California and give the probable location of Indian villages before the appearance of non-Indians.

Explain why a village or tribe would select this location for its home and family.

List the factors to be considered in selecting a place to build a home.

Name the indigenous tribes of California and their locations. (See map number four in Appendix B.)

Discuss and describe the ways of life among the tribes:

1. From the Colorado River to the Pacific Ocean
2. Along the coast from Baja California to the San Francisco Bay
3. Along river basins
4. In the Central Valley

Analyze linguistic groupings in California.

List modern place names in California derived from Indian language.

Invite an anthropologist to find out what language families tell anthropologists about people.

Discuss theories related to languages from Africa, Asia, and South America.

View films and filmstrips that describe Indian food, shelter, and clothing.

Name the foods that might be found in various areas in California:

1. Mountains
2. Valleys
3. Seashore and rivers
4. Prairies, meadows, and deserts

Make a chart or map of California and place foods in their most compatible areas. Make a menu for balanced meals from the foods available to California Indians.

Discuss the term *balanced meals* and explain why such meals are necessary for good health.

Discuss the kinds of shelter used by various tribes.

(Continued on page 45)

Grades ten through twelve
Suggested activities

Discuss concepts of ecology and input of natural resources.

Explain and describe how environmental features influenced the culture of each tribe differently.

Locate on a map the tribes that once lived in your area.

Invite a tribal member to visit your class to discuss the early history of the tribe, its language, and its ways of life.

Note that 87 indigenous tribes are located in California. Give the names and locations of these tribes and describe the way of life of each tribe.

Observe the list of language groups in California and discuss the relationship within groups. (See map number one in appendix B.)

View appropriate films, filmstrips, pictures, and books in search for authentic background. Name examples of the five types of food available to the early Indian people of California.

Discuss the kinds of material available for clothing.

Name the types of material best used for cold seasons.

Discuss which types of material could be used for warm seasons. What materials were used as decoration for both men's and women's clothing?

Note that California, having varied seasons in the different areas of the state, also provided different material for building shelters for the weather.

Discuss the building materials found in the various areas of California:

1. Northern mountains
2. Coastal regions
3. Valley, plains, desert
4. Along rivers, waterways, and ocean

Tell why physical fitness and running were important among Indian youths in early California.

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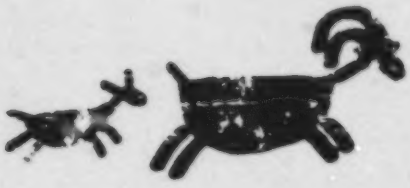
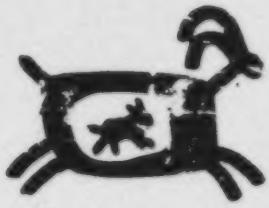
Kindergarten through grade three
Suggested activities

Discuss the following:

1. Who cooks meals, cleans house, takes care of the sick and infants? Who tells stories or legends, disciplines children, pays the bills?
2. Do you have to obey certain rules at home?
3. Do you have rules at school?
4. When you disagree with someone at home, how is the matter handled?
5. Does the whole family talk about it?

List ways in which conflicts might be resolved in the clubs or groups to which you belong.





Grades four through six
Suggested activities

Discuss several kinds of games young Indians played: contests, races, darts for accuracy, stunts, and guessing games.

Identify the skills needed to build a boat; to make tools of stone, bone, and other materials.

Describe the members of your family and the kind of work that is assigned to each member in your home.

Read and discuss how the early tribal groups held council meetings to solve problems and solved them by consensus rather than by warfare.

Tell when decision-making councils are called and explain the type of problem they may be required to handle.

Invite a council leader from a tribe in your area and ask the leader to explain how tribal councils work.

Form small groups for working to complete a small project. Individuals must contribute their share of work to complete the whole.

Discuss some past and present Indian communities as examples of groups, bands, or village inhabitants.

Note that, among American Indian tribes, several leaders had powers that were inherited, were self-appointed, or were elected by the people. Each leader accepted the decision-making method by consensus rather than by warfare.

Explain how this method strengthens friendships among tribes and families.

Explain how the whole family takes part in the discussions to help solve problems.

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Grades seven through nine
Suggested activities

Describe the area in which each type of shelter would most likely be found.

Describe the kinds of clothing materials available for use by early California Indians.

Read books on the Indians of California.

Discuss the need for transportation in the various Indian villages in California that traded among local families.

Describe the type of transportation needed by people living along waterways, lakes, and the ocean.

Make pictures of canoes, rafts, dugouts, and cattail and reed boats used by Indians in California.

Describe how messages were carried from village to village in mountain or desert areas.

Learn an Indian sign language and explain why it was used.

Learn the meaning of some Indian symbols and write a message to a friend.

Use filmstrips and films to learn more about early Indian writing systems (pictographs and petroglyphs).

Make a painting. Weave a basket. Do beadwork on buckskin or on a loom.

Draw pictures of the various jobs performed by members of an Indian family or a modern family.

Compare the position of a grandmother in various Asian or European families with her position in the American Indian family.

Discuss what methods can be used to solve problems that arise in the home.

Discuss the political structure of a tribe in your area.

Explain how community problems are settled in your locality.

Invite Indian community leaders to explain Indian law in relation to the U.S. government.

Grades ten through twelve
Suggested activities

Describe the types of water transportation used by Indians in early California. Illustrate or make scale models of early types of transportation.

View films, filmstrips, and pictures and describe how symbols were used to communicate with other villages. Describe how symbols were used for decoration.

Discuss the location of various language groups in California and discuss the need to devise ways to communicate.

Learn an Indian sign language and send a message or tell a story to a friend.

Discuss how deaf people also use sign language. Tell how these signs differ from the sign language used by various Indian tribes.

Describe the work of missionaries. Tell in what ways they affected the Indian way of life and culture.

Explain the treatment of Indians who were confined.

Select a familiar problem and role-play problem-solving situations which require a solution by consensus.

Discuss the role of the grandmother in Indian culture.

Compare the grandmother's role within other cultures in Europe, Asia, and elsewhere.

Discuss the role of the extended family in early American Indian tribes.

Compare the power of a tribal leader and that of the spiritual leader or shaman.

Invite a tribal leader to discuss the leadership roles in a tribe in your area.

Develop a cultural fair.

Assign small group projects that may be completed by the contribution of each member, a concept also present in tribal organization. Completion on time is an example of successful group cooperation and loyalty.

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Concept III. The Influence of Non-Indians on the Indian Environment

- The settlement of North and South America by non-Indians significantly altered the environment of the American Indian and subsequently influenced tribal life-styles.
- Early explorers made some contact with the Indians of California.
- The era of Spanish and Mexican control was the first factor of change in California Indian cultures.
- Missionaries came into the Indian lands to promote Christianity and to colonize and promote white settlements in the regions.
- The traditional Indian culture in California was greatly diminished and almost destroyed when the United States assumed control on the signing of the Treaty of Guadalupe Hidalgo with Mexico in 1848.
- The Gold Rush of 1848 intensified the conflict and continued the genocide of California Indians.

Kindergarten through grade three
Suggested activities

Look at selected films, filmstrips, and pictures of early explorers along the California coast and elsewhere in the state.

Look at maps of California and the state's location within the United States of America.

Locate the mountains, rivers, valleys, deserts, and coastline of California.

Name and describe the first non-Indians who came to the Indian lands of California.

Tell why these non-Indians came to California.

Identify pictures of various explorers and first settlers in California.

Explain transportation used and illustrate land and sea travel.

Discuss and describe in your own words how the Indians might have felt as these strangers entered and occupied their homelands.

Explain the work of missionaries. Where do they work?

(Continued on page 48)

Grades four through six
Suggested activities

Read stories and view filmstrips of early explorers and other early Californians.

Describe the explorations of Columbus, Drake, Balboa, the conquistadores, and Captain James Clark of the Lewis and Clark expedition.

Tell about the first non-Indians who entered California.

Discuss where the non-Indians came from.

Name the countries that sent representatives to California. Make a pictorial map. Show the information you found in research of the facts.

Explain the non-Indian attitudes toward the Indian people as the non-Indians traveled through Indian villages.

Describe the work of missionaries. Tell in what ways they affected the Indian way of life and culture.

Explain the treatment of Indians who were confined within mission walls.

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- Disputes involving California Indians occurred when representatives of the United States government were sent out to enlarge land claims for the government and the settlers, to settle land claims, to survey the routes for railroads, and to organize and develop the reservation system.
- Fur traders had some effect upon the culture of the California Indian.
- Eighteen treaties were negotiated with the Indians of California between 1851 and 1852. A total of 8.5 million acres were to be set aside for reservations. Congress refused to ratify the 18 treaties, leaving many Indians landless until the Indian Appropriation Act of 1853 authorized the President to establish reservations on public lands not to exceed 25,000 acres. By 1857 there were only four authorized reservations established in California—at Hoopa Valley, Round Valley, Smith River, and Tule River.
- The concept of land ownership and land utilization of the California Indians differs greatly from the concept of non-Indians settling in California

Grades seven through nine
Activities/ Methods

Read stories of early explorers and develop a map showing the routes followed from their original countries to lands in California.

Explain why these non-Indians came to California.

Write and illustrate a booklet including the facts you found regarding the first non-Indians in California. Describe their attitudes toward the native landowners and their actions toward them.

Study a map of California showing the original location of California tribes.

Discuss what happened to the Indian communities as each group of non-Indians entered California.

Illustrate a map showing the routes and settlements of non-Indians in California. Explain what happened to the original Indian tribes that lived there.

Name the 21 missions built on California Indian lands.

(Continued on page 49)

Grades ten through twelve
Activities/ Methods

Use an outline map of California to trace the routes of the early non-Indian settlers in California.

Identify the countries from which the non-Indians came.

View selected films and filmstrips of early explorations that led to the occupation of California.

Write a story about a non-Indian family's trip across the land to California and explain why the family came to Indian lands in Califonria.

Review the tribes of California and their locations. Make a map and show where the traditional Indian settlements were located.

Locate on a map the non-Indian settlements and compare the locations with early Indian villages. Explain what happened to the original Indian people who lived there.

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Concept III. The Influence of Non-Indians—Continued

Kindergarten through grade three
Suggested activities

Tell why missionaries came to California.

Discuss how the beliefs and life-styles of the California Indians were changed by the influence of the missionaries.

Describe the life of a fur trader and trapper.

Explain why they would come to northern California and the Northwest.

Tell how furs were traded and with whom.

Talk about farmers and miners in early California.

Use appropriate films, filmstrips, pictures, stories, and other visual aids.

Explain how the non-Indians changed the Indian way of life wherever they settled.

Talk about how the non-Indians took Indian lands for their own purposes and without compensation to Indian land owners.

Discuss how non-Indians employed Indians on farms, on stock ranches, and in mines.

Tell what effects enforced labor had on Indian population.

Explain why the U.S. Army became involved in dealings with California Indians and lands.

Look at pictures of early railroads and trains.

Discuss and draw wagon trains.

Discuss the need and use for railroads in the early West.

Explain what railroads and wagon trains brought to Indian country.

Tell how this new transportation system affected the Indian way of life.

Grades four through six
Suggested activities

Explain how Father Junipero Serra came to California to build a series of missions.

Tell why Father Serra worked with the Spanish militia in building garrisons, presidios, and missions.

Describe the life of a fur trader in America.

Explain how furs were traded and with whom.

Explain how the fur trade affected the lives of traditional Indians in California.

Name and describe the early non-Indians that came to California prior to 1850.

Research and describe government attitudes toward the occupation of Indian land; non-Indian land.

Discuss the following statements:

1. Stereotyped value judgments may prohibit the discovery of basic personal and cultural similarities.
2. Stereotyped words used to describe North American Indians are the result of value judgments determined by the person making the judgments.

Discuss the establishment of Indian reservations.

Plan a visit to a reservation near your area. Write a letter to the tribal leader and ask for permission to visit the reservation.

Invite tribal leaders to your class to explain tribal government and tribal sovereignty.

Discuss the settling of the West.

Explain the impact of the invasion of non-Indians on the Indians of California.

Tell how the settlers of California contributed to the decline in the Indian population.

List the natural resources taken from California by non-Indians.

Explain non-Indian treatment of Indians in California from 1832 to 1860.

(Continued on page 50)

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Grades seven through nine
Suggested activities

Discuss why Franciscan priests were sent from Rome to establish claims to land for their country.

Name the groups of Indian tribes that originally lived on the land where the missions were built.

Explain what happened to the Indian tribes that lived in the area of the missions.

Explain why Indians were captured and held captive within the walls of the missions.

Tell what happened to the Indians who attempted to escape to freedom from the missions.

Tell the approximate population of the Indians before non-Indians came into California.

Find the population of Indians in California at the close of the mission era (1832—1834).

Name the causes for population decline after non-Indian occupation.

Explain how the fur trade changed the way of life of the Indians.

Discuss the constitutional provisions that allowed the establishment of Indian reservations.

Research early state laws concerning California Indians.

Discuss the reasons for the establishment of Indian reservations.

Discuss how non-Indians developed stereotypes of Indians. Explain the effects of stereotypes on the Indians.

Describe the factors that caused death and destruction among the California Indians during the mission era.

Describe the harm caused to California Indians by farmers and miners.

Compare the attitudes of the Indians toward the land and the attitudes of the non-Indians.

Explain why U.S. Army troops came to California during the early occupation.

(Continued on page 51)

Grades ten through twelve
Suggested activities

Construct a chart to summarize the facts you found relating to early non-Indians in California. Give names, dates, country, reasons for coming, activities in the state, and population of Indians on arrival.

Note that missions were built along the coast of California from 1769 to 1832, when the mission system was ended. Tell why the mission system was ended.

Discuss the presidios and tell how they were used by the priests of the missions.

Explain why the population decreased during the mission period.

Describe what happened to the surviving Indian tribes after the Treaty of Guadalupe Hildalgo was signed.

Research all reports and historical writings to discover the fate of Indians following Mexican rule until 1850.

Discuss the fur trade engaged in by the Russians in California.

List ways in which Indian values were changed through the establishment of the fur trade in America.

Discuss the following and explain your views:

1. The Indians of California had a highly developed way of life, with occasional disputes and conflicts settled by discussion and concession, not by warfare.
2. Indians were forced by non-Indians to move to government reservations.
3. Non-Indians justified placing Indians on reservations and taking Indian lands by saying that non-Indians made better use of the land than the Indians did. Both groups had conflicting views concerning the proper use of the land. Because non-Indian culture was more technologically advanced. the non-Indians were able to dominate the Indians and utilize the land as they wished. Non-Indian technology was dominant primarily in weaponry.
4. In your opinion, did Indians have the right to protect their lives, families, and property?

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Kindergarten through grade three
Suggested activities

Research and verify:

1. California Indians lived in a very beautiful land. They had developed a society in which there was no need for warfare, a democratic system in which each individual's opinion was heard and disputes were solved by consensus. Food was plentiful for everyone, and the people enjoyed good health.
2. Non-Indians brought many diseases deadly to Indians. They brought guns and other weapons that destroyed life and disrupted a highly developed social system that had endured for centuries among the Indians of California.

Discuss the impact on the Indians when:

1. Non-Indians entered California to establish land bases for a government that paid them to come.
2. Indian landowners were ignored, driven out, caught as slaves, or killed.
3. Places where Indians gathered for meetings and ceremonials were fenced with "No Trespassing" signs put there by non-Indians.
4. Non-Indian hunters came with guns into California, where animal life was abundant. Many hunters used the animals and birds for target practice. Wildlife was almost exterminated.

Discuss the value of treaties and the provisions and terms stated.

Grades four through six
Suggested activities

Describe the events that led to the use of the U.S. Army in California.

Discuss what part the U.S. government played in the taking of Indian lands and explain their attitude toward the poor landless Indians of California.

Do research to find out why the 18 treaties were not ratified by the U.S. government.

Discover why treaties are made.

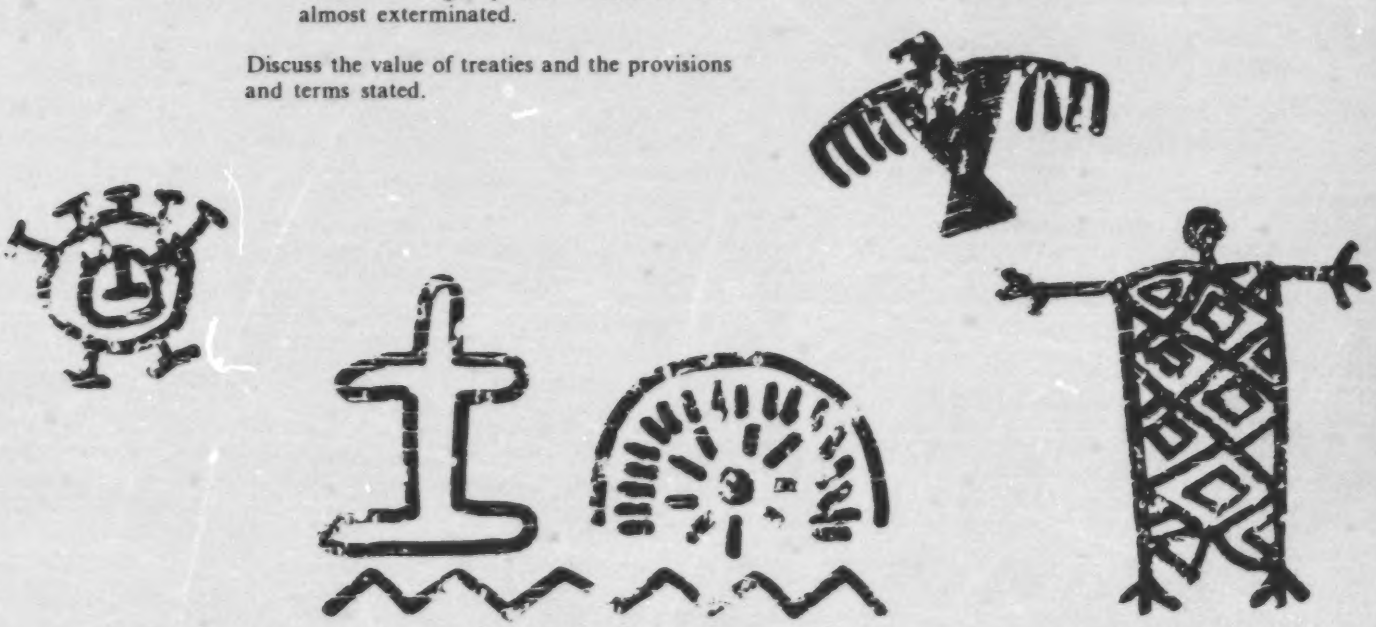
Tell with whom treaties are made.

View a map of early settlements in California.

Name several ways in which Indian life may have been affected by changes in non-Indian growth.

Show on maps or charts what happened to Indians as the non-Indian population grew.

Compare the Indian view of the land and its natural resources with the non-Indian view of the land in California.



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Grades seven through nine
Suggested activities

Explain why the Indian tribes objected to the coming of non-Indians onto Indian land.

Explain why the U.S. Army came to California during early occupation.

Explain why the Indian tribes objected to the coming of the non-Indians into their land.

Explain why the Indians of California were unprepared to ward off the aggressive forces which swept across their land.

Check all sources available on California Indian culture, past and present.

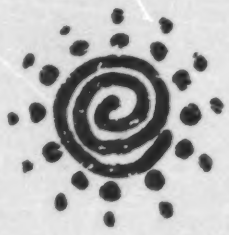
Discuss and explain what responsiblity was assumed by the U.S. government for the Indians of California prior to and following statehood.

Simulate a treaty-making session among local tribes, using appropriate terminology for presentation to Congress.

Discuss the viewpoints of Indians and non-Indians concerning the ownership of land and the political structure of Indian tribes, bands, or villages.

Make a chart summarizing these contrasting views:

	Indian view	Non-Indian view
Person's relationship to the land		
Use of natural resources		
Ownership of the land		



Grades ten through twelve
Suggested activities

Describe ways in which stereotypes affected the treatment of the Indians of California and peoples of other cultures who entered California.

Invite a member of the Bureau of Indian Affairs Land Management Office to discuss the present status of Indian lands and the controls involved in tribal development.

Explain why the missions were closed in 1832. How did this closure affect the Indians living there?

Explain the state's responsibility for California Indians after statehood was ratified in 1850.

Study the United States Constitution and discuss the provisions that defined relationships with the Indians.

List the names of the Indian reservations in California and indicate how and why they were established.

Consult a local Indian group about the history of California Indian reservations.

Compose a treaty. State the terms agreed upon during negotiations. Include the parties involved (persons and tribes).

Include obligations and benefits each party will have. Analyze actual treaties. Discover why some treaties are not ratified.

Read the 18 treaties made between the California Indians and the U.S. government.

Give reasons why the treaties were not ratified.

Illustrate these sequences on a map:

1. Frontier movement
2. Routes and portages
3. Comparative sequences of colonizations

Contrast the viewpoints of Indians and non-Indians and role-play situations involving pride, pretense, jealousy, fear of different people, cultural superiority, racial superiority, and feelings involving relationships between Indians and others. Include trappers, missionaries, miners, farmers, U.S. military personnel, and reservation personnel.

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Concept IV. The Transition of California Indians into the Twentieth Century

- Change is the constant condition of human society. Change is measured by recorded and remembered events in the course of time. The traditions, habits, beliefs, attitudes, and ways of living of a people are the result of the history of its country. Changing conditions demand continuous evaluation and adjustment; otherwise, social exploitation by other more aggressive and rapidly developing cultures will occur.
- Many contemporary California Indians live in urban areas in which Indians from other states have been relocated. Many Indian problems of employment, education, health care, and housing are being addressed by the use of state and federal resources.
- Most Indian tribes are involved in trying to acquire self-determination over their own lives and to ensure that Indian rights and benefits provided for in their treaties are kept.

Kindergarten through grade three
Suggested activities

Research and discuss with students:

1. Indians who were placed on trust lands or have established reservations or rancherias may continue to develop self-determination and develop and establish land base support.
2. Men, women, and each child received an allotment in widely scattered areas often unknown to parties concerned.
3. Land buyers were prominent in offering small bids for much of California's fertile lands, once the home of California Indians.
4. Indians lost tribal identity but exercised self-determination in freeing themselves from federal control.
5. The per capita payments made to individuals were free to be spent as the individuals wished. Per capita payments were usually made for land sales to the government.

Discuss ownership of land: the freedom to live on it, build homes on it, and develop it.

Explain how the termination act passed by Congress took away the land and all government help from the Indians of California. Discuss what happened to these landless people after termination.

Tell how modern Indians are trying to reestablish their land base and establish their tribal identity.

(Continued on page 54)

Grades four through si...
Suggested activities

Explain how and why California Indians were placed on reservations.

Discuss the fact that modern California Indians represent three groups as:

1. Tribal groups with reservations
2. Tribal groups without reservations
3. Indians living in urban areas and not affected by tribal groups or reservations

Research and discuss these important topics:

1. Since 1953, when Congress agreed to adopt the policy ending the relationship of the Indians and their reservations with the federal government
2. Tribal groups (with or without reservation) are attempting to have their land base reestablished to secure federal recognition for tribal identity and self-determination.

Explain what is meant by self-determination.

Discuss whether Indians have control of their land base.

Discuss problems that impede employment opportunities for Indians on reservations.

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- All modern Indians native to the state have several options available to them, each with certain consequences:
  1. Reestablish the land base.
  2. Develop the existing land base.
  3. Sell the land base.
  4. Move off the reservation.
- Urbanization, a trend throughout the world, tends to increase the problem of social disorganization.
- Problems Indians have that are similar to the problems of other minorities include:
  1. Discrimination
  2. Poverty
  3. Unemployment
  4. Lack of education
  5. Cultural conflicts
- Modern California Indians constitute three basic groups defined by the reservation systems:
  1. Tribal groups that have reservations or rancherias
  2. Tribal groups that do not have reservations or rancherias
  3. Indians living in urban areas who are generally not affiliated with tribal groups or reservations

Grades seven through nine
Suggested activities

Review the historical events that led to the establishment of reservations in California. Discuss the Dawes Severalty Act, passed by Congress in 1887. Explain what effect it had on Indians in California.

Review and discuss the following:

1. The Hoover Commission recommended in 1949 that federal trusteeships be terminated for some tribes.
2. Congress agreed in 1953 to adopt a policy of termination of Indian tribes.
3. California Indians were paid a small fee for their homeland, and the U.S. government terminated responsibility for their livelihood. Indians having no homes were placed on various small plots on trust lands within the state. This act brought further division. Some sought work in cities.
4. The state neglected responsibility for its Indian citizens. Public schools restricted enrollment of Indian children.

Discuss how self-determination might be practiced by members of tribes.

Describe how the Indian land base might be developed.

Grades ten through twelve
Suggested activities

Research The Dawes Severalty Act (1887):

1. This Act of Congress affected the Indians of California. How can the Indians of California regain their original land base, which was lost to them through this legislation of the Congress of the United States?
2. Congress enacted a statute to provide citizenship to all Indians in 1924. What effect did this Act have on the Indians of California?
3. The Hoover Commission recommended in 1949 that certain tribes be terminated from federal trusteeship. What effect did termination have on the Indians of California?
4. In 1953 Congress agreed to adopt a policy for termination of Indian tribes. This affected California Indians and probably remains the main cause of Indian unrest. What happened after the state became responsible for termination? Small payments were made for survivors of the holocaustal invasion of Indian lands and their treaty losses.

Explain the condition of Indian tribes in California today.

Visit an Indian free clinic.

(Continued on page 55)

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Kindergarten through grade three
Suggested activities

Invite leaders from Indian organizations to explain how they are attempting to acquire self-determination and control of their lives on reservations.

Invite a local Indian leader or member of an Indian family in your community to visit your class and talk about life in an urban community.

Invite an Indian craftsperson or talented arts and crafts teacher to bring in a display of work and to talk about how children are taught art and skills by their parents at home or in Indian organizations.

Invite talented Indian parents to teach their special skill crafts to children and teachers in the schools of the district. Provide opportunities to meet Indian children.

Have children visit a school or invite Indian children to your classroom. Provide opportunities to meet Indian children.

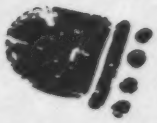
Learn a craft taught by an American Indian craftsman from an Indian organization.

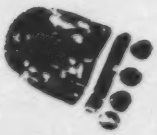
Visit an Indian free clinic where available and talk about the need for proper health care.

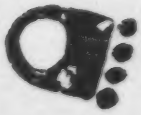
Discuss the work of Title IV leaders in your community.

Discuss Headstart programs.

Visit a Headstart class.







Grades four through six
Suggested activities

Talk with an employment officer and discuss the kinds of jobs that may help Indians on reservations become self-supporting.

Make visits to reservations and job action program offices to learn what is being done to improve job opportunities for Indians on reservations.

Note that Indians generally do not receive a monthly government check.

Explain how Indian organizations might help their people by developing jobs on the reservation.

Talk with an employment officer and discuss the kinds of jobs that may help Indians on reservations become self-supporting.

Discuss how Indian populations grew in urban areas. Visit an urban Indian center.

Research and discuss the problems that urban Indians have.

Visit a Bureau of Indian Affairs school near your location. Interview the teachers, office personnel, and students. How do Indian schools compare with public schools?

Invite an Indian tribal leader to talk about his or her reservation and its needs.

Explain how modern Indians in California take pride in their heritage and continually work toward improving the Indian image and way of life through education, workshops, and social organizations.

Invite an Indian organization leader to speak to your class about the activities planned for the Indian people in the community.

Think of ways in which you can help Indian people enjoy your community.

Discuss some problems minority youths have in America. Form a Friendship Club. Think of ways in which your class might help American Indians and other ethnic groups feel welcome in your school.

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Grades seven through nine
Suggested activities

Discuss ways in which young persons on a reservation can improve the land base of the reservation.

Invite a tribal council leader to your school to explain treaty rights and self-determination.

Select a reservation for research and discuss the following:

1. What natural resources are available now?
2. In what ways are Indians using their native resources?
3. In what new ways might reservation Indians use resources to earn a living?
4. What bureaucratic problems might prevent the development of new projects on the reservations?
5. What Indian development programs are located on reservations? What effect will the programs have on the reservations and their people?

Discuss the "relocation" program of the Bureau of Indian Affairs.

Locate urban Indian populations on a map.

Visit an urban Indian center and identify the various services available.

Research and relate to students education programs for Indian students.

Invite an Indian health official to class to talk about health problems and programs.

Tell how some organizations help Indian youths in your community.

Have a leader from the California Indian Education Association come to your class to explain how this organization has helped the state become aware of Indian education needs and progress.

Explain how Title IV programs help Indians in urban areas. Who are eligible to receive the services of Title IV?

Grades ten through twelve
Suggested activities

Discuss California's responsibility for indigenous Indian tribes in California.

Invite Indian leaders to discuss some problems that Indian tribes on reservations may face in developing their resources:

1. Multiple claims
2. Exploitation of resources
3. Nonassistance of Bureau of Indian Affairs in solving problems

Select a reservation for research. Then discuss:

1. Natural resources available
2. Utilization of resources by Indians
3. Problems Indians have encountered in developing their resources
4. Unique values, practices, and viewpoints Indian culture contributes to modern industry that could lead to better use of natural resources
5. Means by which Indians earn a living on the reservation
6. Similarities and differences in early and modern culture of Indians on the reservation
7. Funds available to groups on the reservation and new programs designed to develop or preserve reservation resources
8. Programs that may be established to make reservations self-supporting

Visit or write to an urban Indian center and inquire about ways of funding the various services offered.

Invite various funding agency representatives to discuss the education programs available for Indian students.

Discuss educational programs for Indians in your area. Visit an Indian cultural center and tell how this organization meets urban needs.

Discuss the Indian health programs funded by the state and federal governments.

Discuss the work of the California Indian Education Association in promoting the introduction of Indian culture into the curricula of public schools in the state.

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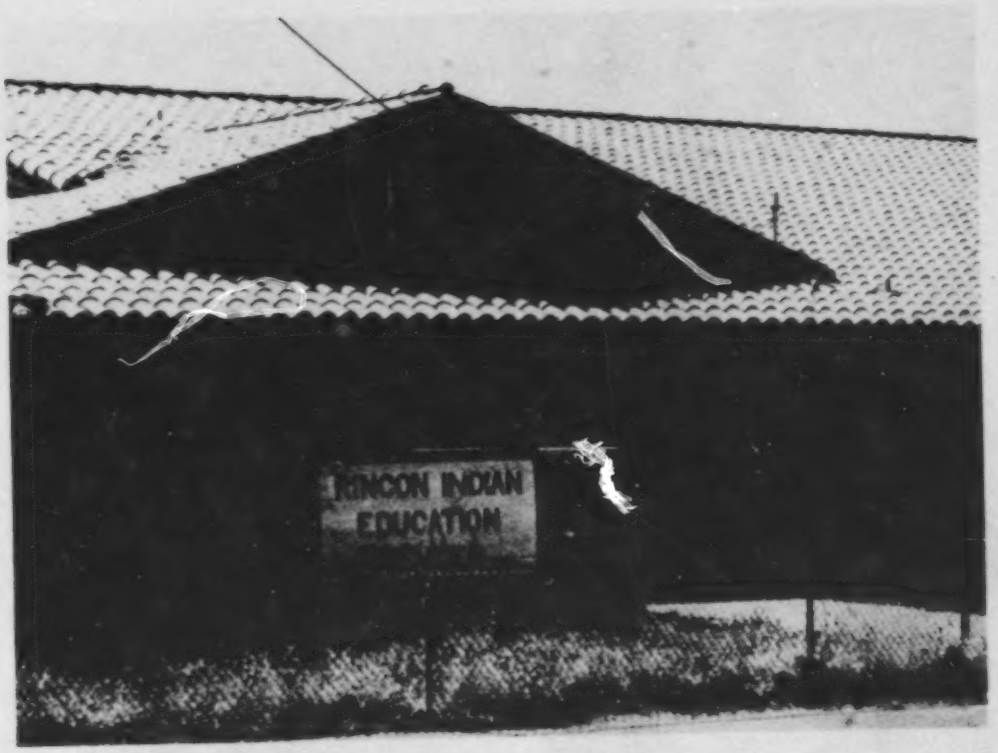
Discuss educational programs for Indians in your area. Visit an Indian cultural center and tell how this organization meets urban needs.



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The selected references presented here provide examples of materials available for further research about American Indians and for implementation of the teaching strategies discussed in this handbook. The inclusion of the references does not, however, mean that they are endorsed by the State Department of Education.

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Skills, Crafts, and Games[1]

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D'Amato, Janet, and Alex D'Amato. *American Indian Craft Inspirations.* New York: M. Evans & Co., Inc., 1972.

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Hofsinde, Robert. *Indian Fishing and Camping.* New York: William Morrow & Co., Inc., 1968.

Hofsinde, Robert. *Indian Games and Crafts.* New York: William Morrow & Co., Inc., 1957.

Hofsinde, Robert. *Indian Hunting.* New York: William Morrow & Co., Inc., 1962.

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Hofsinde, Robert. *Indian Picture Writing.* New York: William Morrow & Co., Inc., 1959.

[1]Note: Educators should be aware that many museums and universities have additional materials and should write for brochures and catalogs.

Hofsinde, Robert. *Indian Sign Language*. New York: William Morrow & Co., Inc., 1956.

Hofsinde, Robert. *Indians at Home*. New York: William Morrow & Co., Inc., 1964.

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Whitney, Alex. *Sports and Games the Indians Gave Us*. New York: David McKay Co., Inc., 1977.

Books for Students

American Indian Authors. Edited by N. Scott Momaday. Boston: Houghton Mifflin Co., 1971.

A collection of historic and modern writings by American Indians. Includes short stories, legends, speeches, poems, and discussion questions.

Armer, Laura A. *Waterless Mountain*. New York: David McKay Co., Inc., 1931.

The story of a Navajo boy who is destined to become a medicine man. Winner of the Newberry Medal.

Bales, Carol A. *Kevin Cloud: Chippewa Boy in the City*. Chicago: Reilly & Lee Co., 1972.

A book about a contemporary urban Indian student, showing how he bridges the gap between two cultures. Excellent illustrations. For intermediate students.

Baylor, Byrd. *Before You Came This Way*. New York: E.P. Dutton & Co., Inc., 1969.

An informative poem inspired by drawings left on rocks by the early inhabitants of the Southwest. For all grade levels.

Baylor, Byrd. *Everybody Needs a Rock*. New York: Charles Scribner's Sons, 1974.

Original and delighful text and illustrations about finding just the right rock for you.

Baylor, Byrd. *They Put on Masks:* New York: Charles Scribner's Sons, 1974.

Vivid paintings of masks from all tribes, some ancient and some being worn today. For all grade levels.

Baylor, Byrd. *When Clay Sings*. New York: Charles Scribner's Sons, 1972.

Pottery shards found by Indian children inspired poetic thoughts about their creators. For all grade levels.

Belting, Natalia. *Our Fathers Had Powerful Songs*. New York: E.P. Dutton & Co., Inc., 1974.

American Indian songs of creation, mourning, healing, and so on. Free-verse poems. Dream-like quality contributed to by beautiful drawings. For all grade levels.

Berger, Thomas. *Little Big Man*. New York: Fawcett World Library, 1964.

A humorous-serious novel concerned primarily with Custer's last stand from the winners' perspective. For junior high school and high school students.

Borland, Hal. *When the Legends Die*. New York: Bantam Books, Inc., 1972.

Novel of Indian life set in the early twentieth century. Tremendous amount of information about the contrast in cultures and about some of the basic values of American Indians. For junior high school and high school students.

Brown, Vinson. *Pomo Indians of California and Their Neighbors*. Healdsburg, Calif.: Naturegraph Publishers, 1969.

History and culture of the Pomos, with large, detailed maps. For intermediate students.

Byler, Mary G. *American Indian Authors for Young Readers*. New York: Interbook, 1974.

A short selected bibliography of children's books and materials compiled by American Indians. Oral literature suited for storytelling also included. For primary and intermediate grades.

Clark, Ann. *In My Mother's House*. New York: Viking Press, Inc., 1941.

Story of an Indian child, his way of life, the land he lives in, and the things important to him. Gives the reader a feeling for the essence of Indian life. For primary students.

Crary, Margaret. *Susette La Flesche: Voice of the Omaha Indians*. New York: Hawthorn Books, Inc., 1973.

An inspirational account of the life of a courageous Indian woman who fought for her people's rights. For junior high school and high school students.

Craven, Margaret. *I Heard the Owl Call My Name*. New York: Doubleday & Co., Inc., 1973.

A moving story with both high purpose and tragedy. Set in a small fishing village of the Kwakiutl Indians of British Columbia.

Curtis, Edward S. *Portraits from North American Indian Life*. New York: E.P. Dutton & Co., 1972.

A fantastic collection of photographs about American Indian life and culture. For all grade levels.

Fish, Byron, and others. *Eskimo Boy Today*. Anchorage: Alaska Northwest Publishing Co., 1971.

The story about a young Eskimo boy who bridges two cultures—his own and Anglo-American life. For intermediate students.

Great Documents in American Indian History. Edited by Wayne Moquin and Charles Van Doren. New York: Praeger Publishers, Inc., 1973.

American Indians telling their own history in this valuable and comprehensive documentary source. For high school students.

Harris, Christie. *Once upon a Totem.* New York: Atheneum Publishers, 1963.

Five tales from the Haida, Isimhian, Tlinget, and Kwakiutl. Illustrated with woodcuts. For intermediate students.

Hertzberg, Hazel W. *The Great Tree and the Longhouse: The Culture of the Iroquois.* New York: Macmillan Publishing Co., Inc., 1966.

A description of the culture of the Iroquois, looking at family relationships, religion, roles, and contemporary life. For junior high school and high school students.

House Made of Dawn. Edited by N. Scott Momaday. New York: Harper & Row Pubs., Inc., 1968.

A novel about an American Indian's relationship between his and the non-Indian world. A Pulitzer Prize winner. For high school students.

I Am the Fire of Time. Edited by Jane B. Katz. New York: E.P. Dutton & Co., Inc., 1977.

A fine collection of poetry and essays by American Indian women. For high school students.

Kimball, Y., and J. Anderson. *The Art of American Indian Cooking.* Garden City, N.Y.: Doubleday & Co., Inc., 1965.

Recipes for making a variety of Indian dishes, such as salads, desserts, and appetizers. For all grade levels.

Kroeber, Theodora. *Ishi: Last of His Tribe.* Berkeley, Calif.: Parnassus Press, 1964.

A moving account of a young Indian man who is the last survivor of his tribe, which has been destroyed by Anglo-Americans. For junior high school and high school students.

Latt, Joan. *Travelers in the Dawn: Our California Indian History.* Los Angeles: Los Angeles Unified School District, 1978.

Story of an Indian family in California rediscovering the culture and traditions of the early California Indians. Includes a teacher's guide. For intermediate students.

Lavine, Sigmund A. *Indian Corn and Other Gifts.* New York: Dodd, Mead & Co., 1974.

Survey of crops developed by Indians of the Western Hemisphere. Enlivened with myths, legends, and superstitions. Scientific facts not neglected. Information provided on each food mentioned: history, name, derivation, means of cultivation, related tribal legends, and sacred ceremonies. For all grade levels.

Let Me Be a Free Man: A Documentary History of Indian Resistance. Edited by Jane B. Katz. Minneapolis: Lerner Publications Co., 1975.

Anthology of writings by Indians, tracing the history of resistance from 1607 through the Wounded Knee trial in 1974. For intermediate students.

Literature of the American Indian. Beverly Hills, Calif.: Glencoe Press, 1973.

Anthology compiled in textbook format by Indian editors. Contains American Indian creation accounts, folktales, pre-Columbian poetry, selections from autobiographies, selections on American Indian religions, current poetry and prose, and protest. For high school students.

MacFarlan, Allan A. *Book of American Indian Games.* New York: Association Press, 1958.

A collection of 150 games played by American Indians long ago, with detailed illustrations. Tribe that originated each game identified; setting described; and number and age of players appropriate for each game given. For all grade levels.

Maher, Ramona. *Alice Yazzie's Year.* New York: Coward, McCann & Geoghegan, Inc., 1977.

Individual poem and illustration for each month in a young girl's life. Contemporary Navajo life described.

The Man to Send Rain Clouds. Edited by Kenneth Rosen. New York: Viking Press, Inc., 1973.

A delightful collection of stories by contemporary Indian authors. Has a flavor of originality and sophistication. Combines their inner traditional knowledge of themselves as native people with their knowledge of a different and alien world. For high school students.

McDermott, Gerald. *Arrow to the Sun: A Pueblo Indian Tale.* New York: Viking Press, Inc., 1974.

A beautifully illustrated folktale about a boy who searches for his father. For primary grades.

Miles, Miska. *Annie and the Old One.* Boston: Little, Brown & Co., 1971.

A beautiful and touching story about a young Navajo girl's attempt to stop time to delay her beloved grandmother's impending death. Text enhanced by excellent drawings. A Caldecott Honor Book. For primary grades.

O'Dell, Scott. *Island of the Blue Dolphins.* Boston: Houghton Mifflin Co., 1960.

A powerful and touching story about an Indian girl's 18-year survival on an island off the southern California coast with a pack of wild dogs. Based on actual events. The 1961 winner of the Newberry Medal. For high school students.

Parker, Arthur C. *The Indian How Book.* New York: Dover Publications, 1975.

Perrine, Mary. *Salt Boy.* Boston: Houghton Mifflin Co., 1968.

A beautiful story about an Indian father and son. For intermediate students.

Ring in the Prairie. Edited by John Bierhorst and Henry R. Schoolcraft. New York: Dial Press, Inc., 1970.

Romantic Shawnee legend. Vividly illustrated. For primary grades.

Shaking the Pumpkin: Traditional Poetry of the Indian North Americas. Edited by Jerome Rothenberg. Garden City, N.Y.: Doubleday & Co., Inc., 1972.

A comprehensive and valuable collection of American Indian literature. An excellent book for use with high school students.

Sing Down the Moon. Boston: Houghton Mifflin Co., 1970.

The story of a young Navajo girl and her people, who were forced from their homes to Fort Sumner in the "Long Walk," their removal journey. For high school students.

Sneve, Virginia D. *High Elk's Treasure.* New York: Holiday House, Inc., 1972.

An interesting and readable adventure story about a modern Indian family and its link with famous ancestors. For junior high school and high school students.

Sneve, Virginia D. *Jimmy Yellow Hawk.* New York: Holiday House, Inc., 1972.

Jimmy is a young boy who wants a new name. His story is one of adventure and suspense. The book reveals some of the problems of reservation life. A Council on Interracial Books for Children Award Winner. For junior high school and high school students.

Songs of the Chippewa. Edited by John Bierhorst. New York: Farrar, Strauss & Giroux, Inc., 1974.

Arranged for piano and guitar. An unusual book that displays the Chippewa songmaker very well. For all levels.

Touch the Earth: A Self-Portrait of Indian Existence. Edited by T. C. McLuhan. New York: Outerbridge & Lazard, Inc., 1971.

An outstanding and powerful collection of statements by American Indians on a number of topics. Highly recommended. For all grade levels.

Wilson, Dorothy Clarke. *Bright Eyes: The Story of Susette La Flesche, An Omaha Indian.* New York: McGraw-Hill Book Co., 1974.

Bright Eyes (1845—1902), the best known Indian woman in America in the late nineteenth century, lectured far and wide for the causes of her people.

Wolf, Bernard. *Tinker and the Medicine Men: The Story of a Navajo Boy of Monument Valley.* New York: Random House, Inc., 1973.

A strikingly illustrated true story of a young Navajo boy who wants to become a medicine man like his father and grandfather. The author treats many aspects of his young hero's life. For junior high school and high school students.

Wood, Nancy. *Hollering Sun.* New York: Simon & Schuster, Inc., 1972.

A collection of excellent photographs and poetic statements about the beliefs and philosophy of the Taos Pueblo Indians, revealing how the Indians feel about themselves and their environment.

World of the American Indians. Washington, D.C.: National Geographic Society, 1974.

An absorbing text complemented by maps and 448 illustrations. Presents a vivid portrayal of American Indian life. More than 600 tribes included among the chapters of the Woodsmen and Villagers of the East; Fishermen and Foragers of the West; Horsemen of the Plains; and others. For all grade levels.

Newspapers and Journals

Akwesasne Notes (newspaper). Mohawk Nation via Rooseveltown, New York, NY 13683.

A U-Authm Action News. Salt River Pima-Maricopa Indian Community, Office of Management and Program Development, Route 1, Box 215, Scottsdale, AZ 85256. Published monthly.

Common Sense. P.O. Box 128, Hoopa, CA 95546.

Early American. California Indian Education Association, P.O. Box 4095, Modesto, CA 95352. Six to eight issues per year. Free for Indians who pay dues; $5 for others.

Journal of American Indian Education. College of Education, Arizona State University, Tempe, AZ 85281. Three issues per year for $3.50. Collections of articles by Indians and non-Indians working in this field.

The Native California Indian Newsletter. Office of Planning and Research, 1400 10th St., Room 109, Sacramento, CA 95814. Free.

Northwest Indian News. Seattle Indian Center, 619 Second Ave., Seattle, Washington. $3.50 per annum.

Suntracks (literary magazine). Department of English, University of Arizona, Tempe, AZ 85721.

Talking Leaf (newspaper). 1111 W. Washington Blvd., Los Angeles, CA 90015.

Tsa' Aszi'. Monthly. Ramah Navajo High School. $6 per year. Publication of the students of Ramah Navajo High School established to preserve, through documentation, aspects of their culture.

Wassaja/The Indian Historian. American Indian Historical Society, 1451 Masonic Avenue, San Francisco, CA 94117. Qaurterly, $10. Magazine of more than 64 pages, treating both current and scholarly topics by Indian and non-Indian social scientists.

Sources of Songs and Music

Canyon Records, 4143 N. 16th St., Phoenix, AZ 85016.

Indian House, Box 472, Taos, NM 87571.

Library of Congress, Music Division, Recorded Sound Section, Washington, DC 20504.

Peabody Museum of Archaeology and Ethnology, Harvard University, Cambridge, MA 02138. Has double album of traditional American Indian songs.

Plume Trading and Sales Co., Inc., P.O. Box 585, Monroe, New York.

Films

Acorns: Staple Food of California Indians, 30 minutes, color. Berkeley: University of California extension Media Center, 1962.

A film on the gathering, storing, and processing of acorns, a staple food of various California tribes, including the Pomo Indians.

The American Indian Speaks, 23 minutes. Chicago: Encyclopaedia Britannica Educational Corp., 1973.

Tribes featured: Rosebud Sioux, Muskogee Creek, and Nisqually. Views concerning fears, frustrations, and anger. Presented by tribal members. Scenes of contemporary life and problems selected by the Indians themselves to illustrate the frank opinions they express.

Arrow to the Sun, 12 minutes. New York: Texture Films, Inc., 1973.

A colorful animated Pueblo Indian tale with little narration. Accented with Pueblo art and appropriate background music. Classic tale of a boy's search for identity, purpose, and continuity. Adapted from the book of the same title.

Basketry of the Pomo: Introductory Film, 30 minutes, color. Berkeley: University of California Extension Media Center, 1962.

Introduces art of basketry. Shows women gathering, preparing, and using their materials.

Buckeyes: A Food of the California Indians, 13 minutes, color. Berkeley: University of California Extension Media Center, 1961.

Shows the original methods of preparing chestnuts, a traditional food of the Northwest Indian.

Charley Squash Goes to Town, five minutes, color. New York: Learning Corporation of America, 1970.

An animated satire that resists the idea that it is the manifest destiny of Indian boys and girls to follow the advice of well-meaning Indians and whites, to work hard at school, and in society to be like everyone else. Conceived by Duke Redbird, a young Cree Indian.

The Dawn Horse, 18 minutes, color. Redondo Beach, Calif.: Stanton Films, n.d.

Narrated by Jay Silverheels.

Differences, 25 minutes, color. Seattle: Cinema Associated Productions, 1973.

An American Chippewa Indian, two blacks, a Mexican-American, and a long-haired Anglo-American relate their experiences and difficulties in learning to live within the unwritten rules of white middle-class America.

Discovering American Indian Music, 24 minutes, color. Los Angeles: Bernard Wilets, n.d.

Tribes featured: Navajo, Seneca, San Carlos, Apache, Southern Ute, Kiowa, Sioux, Pueblo, Tlingit, Seminole. In showing the various tribes and their music, we learn of the social and ceremonial functions of the music performed in the different regions of the United States.

Dream Dances of the Kashia Pomo, 30 minutes, color. Berkeley: University of California Extension Media Center, 1964.

Women performing five dances expressing contemporary native beliefs and recollecting recent influences.

The Game of Staves, ten minutes, color. Berkeley: University of California Extension Media Center, 1962.

An ancient Pomo game; a variation of dice.

Hupa Indian White Deerskin Dance, 11 minutes, color. Pasadena, Calif.: Barr Films, 1958.

Shows a dance of the Hupa Indians of northwestern California. Describes the valuable artifacts used and the traditional dance pattern and song.

Indian Musical Instruments, 13 minutes, color. Norman: University of Oklahoma Audio-Visual Services, 1955.

A film on the importance of music in Indian life. Shows the making and playing of drums, rattles, and whistles.

Indians of California: Part I—15 minutes, color; Part II—14 minutes, color. Pasadena, Calif.: Barr Films, 1964.

Tells the story of the Indians as they lived before the white man came to the Pacific Coast. Part I deals with village life, including sequences on trading, house-building, basketmaking, the making and use of the tule boat, use of a sweat house, and songs and dances. Part II deals with the Yokuts' ways of making bows and arrows, hunting, preparing food, and telling stories.

Ishi in Two Worlds, 19 minutes, color. New York: Contemporary Films, 1967.

Story of the last Yahi known to have spent most of his life in totally traditional fashion.

Island of the Blue Dolphins, 20 minutes, color. New York: Teaching Film Custodians, 1968.

Introduction to the true story about an Indian girl living on an island off the coast of southern California early in the nineteenth century.

Kashia Men's Dances: Southwestern Pomo Indians, 40 minutes, color. Berkeley: University of California Extension Media Center, 1963.

Members of the Pomo tribe in ceremonial dress; four major dances, songs and music; religious meaning.

Mesa Verde: Mystery of the Silent Cities, color, 14 minutes. Chicago: Encyclopaedia Britannica Educational Corp., 1975.

Pueblo tribe featured. Introduces the ancient North American Indian culture that thrived in the plateau

region of what is now Mesa Verde National Park, Colorado. Raises questions about the origins and fate of this culture and shows what may be the modern-day Pueblo descendants of these people. Narrated by Jack Palance.

More Than Bows and Arrows. Seattle: Cinema Associates, Inc., n.d.

Pomo Shaman, 20 minutes, color. Berkeley: University of California Extension Media Center, 1965.

Shows Essie Parrish, the only living Pomo sucking doctor practicing this ancient form of medicine.

Sacred Ground. Part I and Part II—26 minutes each, color. Aspen, Colo.: Freewheeling Films, Ltd., 1977.

Tribes featured in Part I: Sioux, Cheyenne, Navajo, Kiowa, Comanche, Apache, Cherokee, Choctaw, Seminole. Tribes featured in Part II: Pueblo, Pima, Maricopa, Hopi, Plains, Northwest Coast. Narrated by Cliff Robertson. Documents the religious philosophies and experiences that have made the American Indian an enduring culture. Purpose is to encourage an awareness of the feelings and emotions that the North American Indian holds for the land. Variety of tribes represented. Reveals the uniqueness of customs and the ultimate similarity of regard for nature.

Shelley Whitebird's First Powwow.

Presents Shelly Whitebird, a young urban Indian girl anticipating her first powwow. Shows persons who have pride in their cultural heritage.

Trail of Tears, 20 minutes, color. Bloomington, Ind.: National Instructional Television Center, 1976.

A dramatization of historical events surrounding the exploitation and oppression of the Cherokee Nation in the 1830s.

Treaties Made, Treaties Broken, 18 minutes, color. Del Mar, Calif.: McGraw-Hill Films, n.d.

Presents a treaty dispute; comments by tribes who depend upon fishing for livelihood and their harassment by government.

Sources of Films and Filmstrips

Shenandoah Film Productions, 538 G St., Arcata, CA 95521.

The only American Indian-owned film company in California. Numerous films available depicting California Indian life.

Appendix A

Events in American Indian History

This chronological listing of events of immediate or eventual importance to California Indians is incomplete. Most entries are self-explanatory, allowing the teacher to note the development of historical events and the effect of such events upon the Indians who lived in the area—something many histories have failed to do in the past. (For more detailed information about American Indian history before 1492, see Chapter 2.)

Circa 850—1000 On the basis of the few written records available, historians surmise that both Irish and Norse seafarers visited the eastern coast of North America. The Norse are known to have displaced early Irish settlers in Iceland and, from that base, to have discovered and settled Greenland. Icelandic sagas about Leif Ericson's visit to "Vinland" indicate a landing somewhere from Nova Scotia southward.

West Coast Indians have legends of strangers arriving by sea who may have been Asians, Polynesians, or Egyptians. As yet, however, no artifacts have been found to verify landing sites or the location of early European or Asian settlements on either coast.

1492 The first recorded expedition to the Americas was accidental and was the culmination of many years of commercial maritime exploration for a short northern route to Asia, the source of spices, gold, and jewels. Christopher Columbus landed at San Salvador, firmly believing that he had found the fabled Indies and bestowing the lasting name of *Indians* upon the American natives. He and his crew were greeted as honored gusts by friendly Arawak Indians.

Later visitors noted that this was indeed a New World, not the Indies, and that the Indians were of diverse and independent cultures. With a population in excess of nine million persons, they spoke more than 2,000 languages. North of Mexico more than 200 distinct tongues were noted, with hundreds more of related subdialects, often mutually unintelligible within linguistic groups.

1493 Columbus and his expedition returned to Europe, taking along six Indian captives. The Pope, upon hearing of the new hemisphere, mandated a line of demarcation to prevent inevitable conflicts among rival Catholic nations. The New World natives, in accordance with the religious fervor of the times, were to be converted to Christianity.

1519 The Spanish conquest of Mexico began.

1540 Melchoir Diaz traveled from Sonora, Mexico, to the Colorado River area.

1540—1542 Francisco Coronado explored the Southwest, visiting several Indian pueblos. His reports led to new Spanish interest in the Southwest and to later expeditions toward the West Coast.

1565 The oldest permanent European settlement in what is now the United States was established at St. Augustine in northern coastal Florida.

1579 An English ship commanded by Sir Francis Drake was anchored five weeks at a California harbor while the crew repaired the ship. From Drake's written description of the local Indians, their ceremonials, and such items as their feathered baskets, they were believed to be the Coast Miwok Indians, who lived near San Francisco Bay.

1587 Pedro de Unamuno landed at what was proabably Morro Bay in California. After severe casualties to his party from an Indian attack inland, he gave up further exploration of the area.

1595 Sebastian Rodriguez Cermeño led an expedition to explore the northern coast of California. He entered Trinidad Bay briefly; then, after a heavy storm which partially wrecked his ship, he explored the San Francisco Bay by launch.

1602 The Sebastian Vizcaíno expedition renamed many places on the California coast. Vizcaíno's exaggerated claims for the discovery of Monterey Bay caused later explorers to look for it in vain as an accepted fact. Along with later explorers he was looking for a strait or, at the very least, a good deep-water bay as a layover point for the Spanish galleons.

1604-65 A Spanish expedition led by Juan de Oñate apparently reached the Sacramento River, traveling overland from Sonora, Mexico. The Indians of the area were called *Cruzados* for the reed crosses they wore on their foreheads.

1608 One hundred and five English colonists established a settlement at Jamestown, Virginia, within the Powhatan confederacy. Contacts with friendly Indians led to an inadvertent and tragic effect; that is, epidemics among the Indians, who lacked immunity to European diseases.

1620 The Pilgrims landed at Plymouth Rock, Massachusetts. Facing starvation, they survived with the help of local Indians, Squanto and Massasoit, who introduced the settlers to new foods and methods of cultivation suitable to the area.

1629—1633 European religious fervor resulted in Spanish missionaries being sent from Mexico to establish a string of missions among the Indians of the Southwest, primarily in New Mexico. Expeditions from these missions began lengthy explorations westward.

1690s Jesuit missionary Father Eusebio Kino served as cosmographer for an expedition to explore Baja California, noting the need for missions there.

1697 Missions were established in Baja California with Spanish military aid to quell local Indian opposition.

1700—1702 Father Kino accompanied a military mission to explore the Colorado River area. During this period also, Spanish galleons, aided by winds and currents, sailed by the forbidding California coastline—only a few days short of home ports in Mexico. Since a northward sea route was much more difficult, little coastal exploration was attempted.

1765 Baja missions were turned over to Spanish military administrator Captain Gaspar de Portolá, then to the Franciscans under Father Junípero Serra. These men, accompanied by converted Baja Indians, were assigned to found a colony in Alta California; and plans for a religious and military expedition were begun.

1769 The San Diego mission was established, the first in a series of 21 religious agrarian settlements to be built approximately a day's journey apart along El Camino Real, the Spanish land route from San Diego to San Francisco. Completed by 1823, the missions supported two Franciscan friars as overseers, a protective military garrison, and hundreds of "Christianized" Indians (neophytes), who were impressed for mission work and religious conversion. Tribal ties were suppressed.

As on the East Coast, an unintentional tragedy ensued from contact with the Europeans and the forced changes in Indian life-style and diet. The Indian population was decimated by disease. As the death toll mounted, the need for additional converts to provide labor for the mission activities caused officials to send Spanish soldiers inland on long searches for new converts or to return escaped neophytes to the missions.

Revolts occurred throughout the mission areas as many Indians resisted impressment, escaping successfully to the inland mountains. They, in turn, often carried disease with them, spreading infection among others with little immunity. Unknown hundreds perished from disease, resistance to impressment, or malnutrition as their tribal hunting areas were constricted by mission encroachments.

1770 Mission San Carlos was founded at Monterey, although it was later moved to a new site near Carmel to avoid the neighborhood of the military garrison at Monterey. The presence of the soldiers was considered by Father Serra as "injurious to the spiritual work of the priests."

1771 Mission San Antonio was established near what is now King City. Mission San Gabriel Archangel was founded later the same year near Los Angeles.

1772 Mission San Luis Obispo was founded. The chapel was built first of logs; but, because of damage caused by hostile Indians, the mission had to be rebuilt. In time, tile roofs were added. These fire-resistant tile roofs were added to other missions as well.

1775 The first European landing in northern California was made at Trinidad Bay when an expedition led by Bruno de Heceta claimed the area for Spain. Bodega Bay was explored by Juan de Bodega, who sailed the coastline to find suitable deep-water ports for Spanish galleons en route back to Mexico.

1776 Mission San Juan Capistrano was founded near San Clemente, and Mission San Francisco de Asis was founded by Father Serra. The latter mission became known as Mission Dolores.

On the East Coast English colonists battled British soldiers at Lexington and at Concord, Massachusetts, at the beginning of the Revolutionary War.

1777 San Jose became the first incorporated town or pueblo in Alta California. The Santa Clara mission was dedicated, then moved twice because of heavy flooding. The mission was rededicated by Father Serra in 1784, just before his death.

1779 George Washington, Commander in Chief of the Colonial Army, ordered General John Sullivan to wipe out the Iroquois confederacy. Many Indian towns were burned.

1780 Presidios, or forts, were established at Santa Barbara, San Diego, Monterey, and San Francisco. Smaller garrisons were kept at each mission. Two military colonies were also established on the Colorado River, the main river crossing for the land route to Sonora, Mexico, within Quechan (Yuma) territory.

1781 The Pueblo of Los Angeles was organized.

By summer the Quechan Indians of the lower Colorado River area had revolted, with sporadic fighting continuing through 1783.

1782 Mission San Buenaventura, near present-day Ventura, was founded. Extensive orchards and gardens were planted. Three Spanish soldiers were granted ranchos nearby for service to the Spanish crown—the first of the large individual land grants.

On the East Coast the first Indian to receive a college degree was L. V. Sabatanne, a Huron, who graduated from Dartmouth College.

1783 Spanish forces were withdrawn from the Colorado River area because of concerted Indian resistance. The overland connection between Sonora, Mexico, and Spanish California was severed for many years.

1786 Mission Santa Barbara was founded by Father Serra's successor, Father Lasuen.

1787 The Constitutional Convention met at Philadelphia to plan a new government. Benjamin Franklin suggested that the leaders seriously consider a study of Iroquois law, which unified many northeastern Indian groups for many years. He recommended inclusion of certain egalitarian concepts within the planned Constitution.

The adopted Constitution gave the government the power to "regulate commerce with foreign nations and

among the several states and with the Indian tribes within the limits of any states, not subject to the laws thereof." This clause, along with the power to enact other laws and to negotiate treaties, provided the basis for subsequent laws and decisions regarding Indians.

The Northwest Ordinance was passed. It provided that the Indian's land should not be taken without consent and laid the basis for American settlement in the areas west of the Allegheny Mountains.

Mission La Purissima was founded near present-day Lompoc.

1789 A War Department was created by Congress, with Indian affairs under its jurisdiction. The Northwest Ordinance was now in effect.

1790 Artillery companies were stationed at the main California ports to discourage foreign trade and commerce in the Spanish province. The northwestern fur trade caused new European interest and attracted foreign vessels to Spanish areas.

1791 Missions were founded at Santa Cruz and at Soledad — links between San Carlos at Monterey and San Antonio in the south.

1793 Concerted Indian resistance was begun at the San Francisco mission by the Saklan Indians of Contra Costa and the Chuchillone Indians of Markin Strait under the leadership of Charquin.

1795—1797 The Saklan Indians and the Chuchillone Indians were involved in a series of battles with Spanish soldiers.

1797 The third Spanish civilian town was Villa de Branciforte, near present Santa Cruz. Branciforte was not successful, partly because of the forced recruitment of suitable colonists for remote Alta California. Colonists were often paupers or former prisoners of mixed racial ancestry. Tools and supplies were furnished by the Spanish government.

Four missions were founded in this year: San Jose, San Juan Bautista, San Miguel, and San Fernando.

1798 Mission San Luis Rey was dedicated near Oceanside, with an assistencia, or subsidiary branch, located inland at Pala.

1799 The Spanish courts, pressed by the religious orders, tried and convicted pueblo medicine men for witchcraft.

A Seneca Indian, Ganiodaiyo (Handsome Lake), introduced a new version of the Iroquois religion, which became known as the Code of Handsome Lake or the Long House Religion.

1800 Spanish raids upon the resistant Saklan caused the tribe to disappear as an entity. Neophytes at the missions now cultivated most of the food supplies used by the missions and presidios. Spanish records indicated that deaths at the missions outnumbered births.

Passive resistance was the only weapon left to the mission Indians. The will to fight appeared to be finally broken in the next two decades, not from Spanish arms, but from disease and death.

Revolutions occurred sporadically in Mexico against the Spanish authorities, interfering with transit of the supply ships for Alta California. Numbers of foreign ships were now permitted entry to resupply the area.

1804 Mission Santa Ines was founded near Solvang.

1810—1830 Indian groups were reduced severely in numbers by death, disease, and malnutrition in the mission areas. Of the estimated 75,000 Indians who had lived in the area, only about 16,000 were left.

1812 The Russians established Fort Ross (Rus) at Mad-Shiu-miu in Pomo Indian country on the coast about 100 miles north of San Francisco. Among the Russian fur traders and settlers were 85 Aleuts, brought from their native Alaskan areas. The new colonists made efforts to befriend the Kashia Pomo and Hukueko Indians.

1817 Mission San Rafael was established 20 miles north of San Francisco, out of the coastal fog area. It was originally an assistencia of San Francisco and became a health center and sanitarium for the neophytes.

1818 Governor Vicente de Sola of California reported that 64,000 Indians had been baptized but that 41,000 were now dead.

French pirates looted and burned parts of Capistrano, Monterey, and Refugio.

1820 Travelers recorded that Indian towns in the San Joaquin and Sacramento valleys were almost depopulated by disease. Bodies were left unburned, and the survivors were weak and ill.

1821 The Czar of Russia issued an order closing the Pacific Coast north of San Francisco to all but Russian ships. This attempt to control the area, together the presence of Fort Ross, brought California to the attention of the United States government. The Monroe Doctrine of 1823 stated that the Americas were no longer open for colonization or claim by European nations.

In the north bay area, the Hukueko Indians of Marin County staged a strong last resistance under the leadership of Pomponio, Marin, and Quentin. It took three years for the Spanish and Mexican military forces to regain control of the area.

Only 20 ranchos were established by land grants, mostly in southern California.

1822 Spanish colonists did not take part in the Mexican struggle for independence from Spain. But when it was learned that an independent government had been formed the previous year, Governor de Sola, after meeting with eight presidio officers and religious representatives, declared allegiance to the new Mexican government. The California province became a Mexican state and remained a military colony.

1823 The last of the Franciscan missions was dedicated at Sonoma. Official approval was hastened by the presence of Fort Ross only 50 miles northwest.

1824 The federal Bureau of Indian Affairs was established as a part of the War Department. The Kamia Indians of San Diego, San Miguel, and San Vicente were actively resisting the expansion of the Spanish/Mexican rancho system in California. The Quechan were providing horses to other Indians.

The Mexican Constitution of 1824 guaranteed equality of citizenship to all under Mexican jurisdiction.

1825 The land route to California from Sonora, Mexico, was again open for transit after 42 years as peace was made between the new Mexican government and the Quechans.

1826 The Mexican government secularized the California missions with the intent of eventually turning them into Indian pueblos. Secularization was not completed until the 1840s; and, for some of the missions, ruin and desolation followed. The Indians who did receive land allotments from the mission lands were few in number and were often forced to leave or sell the land because of lack of supplies or the actions of unscrupulous officials.

1827 Stanislaus, an Indian neophyte escapee from the San Jose mission, led the first successful Indian-organized revolt at the Santa Clara and San Jose missions.

1828 Jedediah Smith led an expedition exploring most of northern California to Oregon—both inland and along the coast. His party was the first group of white men to contact the northern Indian groups.

1830 California Indians suffered from renewed epidemics.

Two hundred Indians escaped from the Santa Clara mission in a revolt led by the Indian leader Yoscolo.

1831 The United States Supreme Court recognized Indian tribes as "domestic dependent nations with an unquestionable right to the lands which they occupy, until that right shall be extinguished by a voluntary cession to our government. . . ." This decision was rendered because the government announced plans to move the Indian groups from the southeastern part of the United States to beyond the Mississippi River.

1832 The John Work expedition noted that the Cow Creek Indians of the Sacramento area expressed fear of slave raids from the Shasta and Oregon Indians. Captured slaves were traded north to the Columbia River area. The main slave mart was located at the Dalles in Oregon.

The Shasta Indians of northern California lost perhaps 60 percent of their number because of epidemics.

1833 Unrest was noted among the Kamia Indians of the San Diego area over the failure of the Mexican authorities to redivide lands, as promised by the governor.

At this time records showed only 50 ranchos in Mexican California.

1834 Governor José Figueroa ruled that, in all missions not already secularized, the priests were to be replaced by civil authorities. During this period many of the converts found themselves without a means of livelihood in the mission areas and moved to the interior for survival. In the Pueblo of Los Angeles, observers noted, the Indians were in worse circumstances than they had been under mission control. They were working on ranchos and farms and in households for mere pittances.

Ranchos were rapidly encompassing the interior valleys of California and used Indian labor. Many Indian groups moved into mountainous areas, along with former mission Indians, often displacing other groups in a search for hunting and gathering areas.

Unrest was noted among the Sotoyome Indians, the Pomo Indians of Healdsburg and environs, and the Guapo and Yolo Indians in north central California. The Kiliwa and Cocopa Indians of Catalina Island rebelled against Mexican rule for more than a year.

Juan Bautista Alvarado, later a governor, was among the strongest critics of the mission system. In his opinion the missions "found the Indians in full enjoyment of their five senses, valiant in war, [and] far-sighted in their own way. . . ." But when the padres departed, "they left the Indian population half-stupified, very much reduced in numbers, and duller than when they found them."

The Trade and Intercourse Act of 1834, an attempt by Congress to update several acts dating back to 1790 and regulating trade and relations between Indians and whites, was passed.

1838 General Winfield Scott rounded up the Cherokee Indians and started them on the long trail to Indian Territory. This journey, the "Trail of Tears," cost them one-fourth their number; but the survivors reorganized themselves in the new area and prospered despite the odds, retaining their language and alphabet to the present day. This move involved 18,000 persons. It was only the first of many "trails of tears" for the eastern and southern Indian groups, including the other highly organized members of the Five Civilized Tribes. All of the groups that were moved to the Indian Territory crowded the indigenous groups into other areas.

1839 A fort and trading post were established at the junction of the Sacramento and American rivers by John Sutter. His trading post became a focal point for later settlers and prospectors.

Indian groups raided the San Diego area.

Moscow authorities ordered the Russian colonists and fur traders at Fort Ross to sell their property and return to Alaska.

1841 The Russians relinquished their northern coastal headquarters at Fort Ross, leaving the area open for occupation by Mexican authorities. The fort itself was purchased by John Sutter.

1841—1846 The first organized groups of colonists cross the Rockies to settle in California as the "Western Emigration Society." This included the Bidwell-Bartleson party of 1841. There was renewed United States interest in California.

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1844 An Indian revolt, led by Pacomio, occurred at the Santa Barbara mission.

Tiburon Island, in the Gulf of California, was used by Mexican authorities to relocate the Seris Indians in Hermosillo. Many Indians later returned to their homeland.

1844-45 Congress passed several enabling acts to secure land and build military posts to promote and protect the increased imigration and commerce from the eastern and central United States to California and Oregon.

1846 The United States goes to war with Mexico.

In California armed settlers, aided by Captain John C. Fremont, who was in the area on a surveying assignment, captured Sonoma and declared California a republic. This revolt, named the Bear Flag Revolt because of the bear emblem on the California Republic flag, lasted only 26 days. Commodore John Sloat, in command of a United States fleet offshore, took possession of the capital, Monterey, on July 7, 1846. The American occupation of California had begun.

At this time about 600 privately owned ranchos, from 4,500 acres to 100,000 acres in size, were located in the Sacramento Valley.

1848 The Treaty of Guadalupe Hidalgo ended the Mexican-American War and added the American Southwest and California to the United States, although Mexican control had extended only to the coastal and central valley areas of the state and to the southern parts of Arizona, New Mexico, and Texas.

Under the treaty Mexicans remaining in the new U.S. territory were permitted to become U.S. citizens.

The discovery of gold at Sutter's Mill near Sacramento touched off a tremendous influx of people into California.

1849 The Gold Rush began in earnest as prospectors, ruffians, and adventurers poured into the state. Ships bringing supplies and people were deserted by their crews as the exploration for gold drew the crew members inland. At one time 200 ships, many entirely deserted, lay at anchor in San Francisco harbor.

The north coast harbor of Trinidad was rediscovered as a port of entry for prospectors and miners needing closer access to the mines in Trinity and Shasta counties. The area became a lively supply station for the Klamath-Trinity mines.

In Washington, D.C., the Bureau of Indian Affairs was transferred from the War Department to the Department of the Interior.

1850 The Laura Virginia visited Humboldt Bay, leading to settlement of the north coast areas formerly occupied by the Yurok, Wiyot, Hupa, Chilula, Wailaki, Karok, and Mattole Indians.

The Quechan Indian-operated ferry on the Colorado River was attacked and destroyed by white outlaws. The resulting Indian counterattack triggered militia action against the Quechan.

Two attacks upon other Indian groups resulted in massacres—one at Big Oak Flat, where an Indian village was wiped out by miners on the Trinity River, and the other at Clear Lake, where an armed expedition raided the Indians under a peaceful guise. About 60 Pomo Indians were killed. Another 75 are believed to have been killed in Mendocino County.

California Governor Peter H. Burnett told the state Legislature that a "war of extermination will continue to be waged between the races until the Indian race becomes extinct" and that it was "beyond the power and wisdom of man" to avert the "inevitable destiny of this race."

The California Legislature adopted a law declaring Indians to be vagabonds if they did not have local employment. They were thus liable to be sold to the highest bidders as laborers for repayment of the fine incurred upon arrest.

Congress passed an act authorizing the appointment of three Indian commissioners to negotiate a series of treaties with the California Indians: Reddick McKee, George W. Barbout, and Oliver Wozencraft.

1851 The three Indian commissioners negotiated 18 treaties affecting 139 separate Indian groups. These treaties would have effected removal of the Indians from the prime mining areas and other areas of white occupation and concentrated them on reservations totaling 11,700 square miles, or 7½ percent of the state's area. The treaties were not ratified by Congress, however, because of the violent objections from California's government and United States congressmen to "give" the Indians such potentially valuable land. One of the arguments used against the treaties by California officials was that the formation of such reservations in remote areas would "deprive the towns of Indian labor."

There was fear within California government that, if the rejection of the treaties by Congress were made known, renewed Indian violence might occur. Thus, a modest plan submitted by the state's Indian Commissioner, Edward F. Beale, was accepted instead. Beale's plan called for smaller reservations and United States Army forts nearby.

One revolt occurred in the Santa Clara mission area because of encroachment upon Indian lands and new taxes levied against the Indians. The Indians were led by Kupenga-Kitom leader Antonio Gerrá. Other Indian groups—the Quechan, some Cahuilla groups, the Kamia, the Luiseño, the Hamakhava, and the Chemehuevi—joined the ill-fated effort.

By the mid-1850s most of the southern and central California Indian groups had been subjugated. Only brief skirmishes were to occur in the San Joaquin Valley in 1857-58.

1851-52 Indian groups were attacked by military or quasi-military forces in the northern parts of the state, such as the McCloud River area and Trinity Center, and many

were killed. About 100 were known to have been killed by gold miners along the Trinity River near Weaverville.

The Mariposa Battalion was formed in California to pursue a band of Yosemites and Chowchillas under Chief Tenieya into the Yosemite Valley area. The Indians easily outmaneuvered the quasimilitary group to avoid a confrontation.

1852 E. F. Beale supervised the establishment of Tejon Reservation in the San Joaquin Valley.

1853 New California Governor John McDougal wrote to President Millard Fillmore that 100,000 Indian warriors were in "a state of armed rebellion" within the state and asked that the expenses of the irregular California militias, which had sprung up all over the state, be paid by the United States government. Although some funding was received, Secretary of War G. M. Conrad observed that the California troubles resulted far more often from "the aggressive behavior of the whites" than that of the Indians. State bonds worth more than $1 million were eventually issued to pay for the "suppression of hostilities."

A state law was passed forbidding Indians to possess firearms in California.

1854 Nomelackee Reservation was established in Colusa County, Mendocino Reservation was established at Fort Bragg, and Klamath Reservation was established on the Klamath River in northern coastal California.

Several northern Indian groups continued to resist encroachment: the Northern Paiute, Southern Paiute, Whilkut, Pit River, Hupa, Chilula, and Karok Indians.

1856 The Nome Cult Reservation was established at Round Valley in northern California, with farms at Fresno, Kings River, and Tule River.

1858—1864 Prospectors, miners, and settlers engaged in a war of attrition with the northern coastal Indian groups: the Whilkut, Chilula, Hupa, Karok, Yurok, and Wiyot Indians.

1858 A federal investigator reported officially to Washington that the California reservation system was "a lamentable failure."

1859 The Silver Rush period in Nevada, Arizona, and part of California again brought prospectors, miners, and adventurers, as well as a large lawless element, into the remote Indian areas. This influx brought immediate Indian retaliation.

The reservation system was virtually abandoned in California, with the exception of Round Valley and Tule River. With no means of subsistence for the residents on these reservations, Indians either deserted or were driven from the land, which was sold to others.

1860 Many troups were withdrawn from California because of the outbreak of the Civil War. Before dawn one day in early February, Humboldt Bay in northern California was the scene of what author Bret Harte described as "the most contemptible racial massacre in the state." A group of local settlers raided Indian Island and indiscriminately killed 60 Indians, mostly women, children, and the aged. The reason for this slaughter was that another tribe 100 miles out back into the mountains had been causing trouble. Other raids were carried out simultaneously on Wiyot villages and homes throughout the area. When Bret Harte (temporarily the editor of the *Northern California* while the editor was out of town) headlined the massacre, he received so many threats on his life that he left the area permanently.

Also in northwestern California during this Civil War period, 1860—1865, newspaper accounts revealed that many Indian youths and children were captured from their families and legally "assigned" or "adopted" into long-term servitude as household servants or farm laborers. Despite public outcries the practice continued until the turn of the century.

1861 Land was rented along the Smith River in Del Norte County, on the Oregon border, as a reservation for the coastal Indians to ensure them federal protection from the hostile local settlers.

Throughout the western United States, Indian warfare was almost constant for the next 25 years, with 200 battles recorded.

1863 Chinese laborers were brought to California in large numbers to provide cheap labor for building transcontinental railroads. This new influx, sometimes called the "Yellow Peril," became such a pervasive issue that the "Indian problem" became a less important issue in the state, giving local Indian groups a respite from public attention.

The Concow Indians (also called Maidu) were forcibly removed from the Chico area in the central part of the state to Round Valley Reservation in the northern area.

1864 Federal law was amended by Congress to allow Indians to serve as competent witnesses in trials involving white men.

The Hoopa Indian Reservation was finally established on tribal lands along the Trinity and Klamath rivers in northern California, primarily because of the continuance of fierce opposition to white encroachments by the local Hupa, Yurok, Chilula, Whilkut, and Karok Indians. This reservation was intended to protect the white settlers in the area and to protect the Indians from continued white attack.

The Smith River Reserve was dissolved, and the Indians were relocated to other areas.

1865 The Civil War ended. Within weeks the United States Army concentrated on a front that had received little attention—Indian disturbances along the western emigration routes and in the Silver Lode areas.

The United States government contracted with Protestant missionary societies to operate schools on the Indian reservations. California Indians were placed under Methodist jurisdiction.

1866 Congress passed the Civil Rights Amendment, Article XIV, which became law in 1868. This Act gave blacks citizenship rights but pointed out again that Indians would not be counted in apportioning United States representatives for Congress.

1869 Congress authorized a Board of Indian Commissioners for investigation of the status of Indian affairs because of continued complaints about frauds perpetrated upon Indians. A Seneca Indian, Ely S. Parker, became commissioner. The new study took place because of Parker's influence.

The Ghost Dance originated with a Paiute religious leader, Wovoka, who had visions that performing such dances would return the Indian dead to help their people. The dance spread quickly among Indians in the Southwest and was also known among the North Fork and Miwok Indians. The dance ceremonies engendered repressive measures by the military to stop them, for the dances were viewed as manifestations of a new, nationwide Indian resistance.

1870 California census figures revealed an estimated 31,000 Indians surviving in the state. An effort was made to set aside the Pala and San Pasqual valleys as new reservations for the local Indians, but the land was opened again for white settlement in 1871.

A Northern Paiute Indian, Sarah Winnemucca, began an active publicity campaign on behalf of Indian rights. She was one of the first Indian leaders to do so successfully nationwide.

1872 Indians in the Pleasanton area in northern California revived the old Kuksu religion, which spread among the Miwok, Maidu, Pomo, and Wintun Indians.

1873 A band of Modoc Indians left their assigned reservation in Oregon and returned without permission to their former home on the Lost River in north central California. A force of 400 soldiers, mostly Regular Army, drove the Modoc to take refuge in the lava beds in the northeastern part of the state. There, although heavily outnumbered and fighting with old muzzle-loaders and pistols against rifles and artillery, the Modoc fortified themselves so well that they inflicted heavy casualties while suffering few of their own. They were ultimately defeated by about 1,000 troops and militia, and their chief, Kientepoos (also known as Captain Jack), was hanged.

The Yahi Indians living in the northern mining areas were forced to conceal themselves in the mountains because of renewed attacks by miners and white settlers. They are believed to have disappeared entirely as a group because of starvation and continued persecution.

The Tule River Reservation was disbanded by the government, and the tribes were relocated to mountain areas.

Eight small tracts were set aside in southern California for local Indians, although none was located on the site of previous or current Indian townships. A reservation was set aside for the Chemehuevi Paiutes on the Colorado River.

California law was finally amended to conform to federal law, allowing Indians to testify in court against whites.

1873—1877 New gold discoveries touched off a massive influx of prospectors and lawless elements onto Sioux lands in the Black Hills of South Dakota and also onto the lands of the peaceful Nez Perce along the Salmon River in Idaho. A series of injustices and rash Army raids led to heavy Indian casualties, and the harassed tribes retaliated, giving the United Staes Army a stiff fight before ultimately being placed on reservations.

The Sioux, allied with the Cheyenne and the Arapaho under the leadership of Crazy Horse and a renowned medicine man, Sitting Bull, defeated General George A. Custer and his Seventh Calvary at the Battle of the Little Bighorn, one of the last major Indian victories.

From Idaho Nez Perce leader Chief Joseph led his people in a fighting retreat over 1,500 miles of varied terrain with such strategic and tactical skill that his methods are still cited by military historians.

1879 A new state constitution, enacted by the California Legislature, is still in use with amendments.

The Carlisle Indian School was opened in Pennsylvania—the first of many Indian boarding schools. The announced purpose was to "civilize Indian children" by removing them from their homes and assimilating them into new life-styles.

1880 California census records indicated that only about 18,000 Indians, nearly an 80 percent decline in a 30-year-period, remained in their homeland, after 125 years of foreign rule.

1881 Helen Hunt Jackson authored *A Century of Dishonor*, which described the treatment of the California Indians. This began a strong tide of Eastern interest and directed governmental attention to the state's more disreputable practices regarding the local Indians.

The Indian religious practice, the Sun Dance, was banned among the Plains tribes, and their medicine men were arrested when such dances occurred.

President Chester A. Arthur declared that, despite the loss of lives and expenditure of money, the Indian problem was "no nearer a solution than it was half a century ago."

1882 Round Valley Reservation Indians in California began a lengthy rebellion against the Indian boarding schools on the reservation. (The schools were burned twice in 1883 and partially burned in 1912 and 1914.)

Severe drought in the state finished off many of the remaining ranchos in the interior as stock and crops died. Many Indian families living on the ranchos were left without subsistence and moved to the cities to find employment.

1884 Haskell Institute, located in Lawrence, Kansas, opened as an Indian boarding school with 14 students.

As a matter of policy, students sent to boarding schools were removed a considerable distance from their families. Youths from many Indian nations were mixed together at the schools, and Indian languages were forbidden.

1885 The Bureau of Indian Affairs formulated a new Indian criminal code forbidding Indian religious ceremonies, practices, and medicine on the reservations.

1887 The Dawes Severalty Act passed by Congress allotted many of the communal landholdings on reservations to individual Indians in parcels of 40 to 160 acres. The policy was later found to be disastrous for the Indians involved and was finally discontinued in 1934.

1892 A Paiute reservation was established at Bishop, California, with 66,000 acres, although much of the area was lost to the City of Los Angeles by 1920 to provide a water source.

1895—1899 Indians won a court fight to obtain title to the Soboba Valley in southern California.

1896 Indian men living on reservations were ordered by the Bureau of Indian Affairs to have their hair cut short to look less "Indian."

1901—1911 Six Cupa Indian villages lost their land sites in the Warner's Ranch area in San Diego County. In 1902 the Sequoia League was organized to obtain fair treatment for Indians. Its main accomplishment was to persuade Congress to finance the purchase of lands near Pala for the evicted Indians.

1904 The Yokaia Pomo Indians won a court case to keep their property intact in spite of continued encroachment.

1910 Captain Odock of the Colusa Indian group began efforts to obtain a public school within his tribal area, and ultimately an all-Indian school district was established. Other such Indian-directed school districts were established with Colusa help throughout the state.

1910—1929 Small parcels of land, called *rancherias,* were set aside for homeless Indians.

By 1910, 51 percent of Indian children were attending school, but 64 percent of Indian adults were still considered illiterate.

By 1913 only 316 Indian pupils were enrolled in California's public schools.

1915-16 Many Indians in Lake County organized to raise money for court challenges to county welfare practices. Ethan Anderson, an Indian, attempted to register to vote with the Lake County Clerk and was refused. This case became a test case for the California Supreme Court and led to the granting of citizenship rights to all nonreservation Indians in California.

1916 Indians regained the legal right to carry guns.

1917 In the half century after 1887, Indian land holdings decreased from 138 to 48 million acres. The Indians often did not know what to do with their land and often leased it at very low rates to white speculators, who subleased it for huge profits. If the allotment was held the required 25 years, it was generally sold as soon as the fee simple patent was issued. Without proper financial guidance, the Indians often squandered their money, leaving them, the former land-holders, paupers.

Indian timberlands were also acquired by speculators. The Indian Commissioner declared in 1917 that "as the Indian tribes were being liquidated anyway, it was only sensible to liquidate their holdings as well."

The United States entered World War I. Many Indians served in the armed forces, winning respect for their loyalty and courage under fire.

1919 Malcolm McDowell, appointed by the Board of Indian Commissioners to investigate California Indian affairs, reported that the legitimate methods used in other states to acquire Indian land titles legally had not been used by California officials.

There were now 2,199 Indian children in public schools in the state.

Rancheria Indians living in Mendocino, Lake, and Sonoma counties organized the Society of Northern California Indians.

1920 The first bill which would allow Indians to sue the United States for return of their lands or compensation for them was introduced by California Congressman John Raker.

1922 The Federation of Mission Indians was organized in southern California; but, because of alleged "hostility to the government," 57 of the members were arrested on conspiracy charges by the Department of Justice at the instigation of the Bureau of Indian Affairs.

California Indian delegates also visited Washington in the hope of modifying the policies of the Bureau of Indian Affairs and the Department of the Interior. Other California citizens organized the Indian Welfare League to assist Indians in pursuing claims, finally persuading the Board of Indian Commissioners to investigate their reports.

1923 The Bureau of Indian Affairs began intensive efforts to suppress all Indian ceremonials on reservations.

1924 The Snyder Act made American Indians citizens of the United States if they had not already otherwise attained that status. This removed the category of *ward* in theory but did not affect the control of the Bureau of Indian Affairs over the reservations. It also did not affect certain Indian groups in Arizona and New Mexico that did not receive the right to vote until 1948. The new Act was viewed with considerable skepticism by Indian groups, which feared that future land acquisitions might be involved.

1926 The Commonwealth Club of San Francisco, an elite California men's service organization, issued a research report on Indian affairs in California recommending that federal legislation be promoted immediately for a fair determination of Indian land claims in the state. The report received considerable publicity.

1928 Congress authorized Indian land claim suits for the California Indians, specifying that the claims would be limited to Indian groups that had signed the 1851-52 treaties. This was the first government recognition of the validity of Indian claims.

A special census count was made for determining the number eligible for awards—23,542. California Indian groups claimed that many persons were missed in the count.

A "new deal for Indians" began under President Calvin Coolidge when the Secretary of the Interior, Hubert Work, authorized a special study, financed by John D. Rockefeller, Jr. The report was known as the Meriam Report, named for the chief investigator. The report recommended many changes in federal policy toward the Indians. Past injustices and neglect were documented, along with the abuses of the allotment system, which the report said should be abolished. It also urged replacement of the boarding school system, instituted by the Bureau of Indian Affairs, with local day schools. A detailed plan for a modified form of Indian self-government was offered.

1933 John Collier, a social crusader for Indian rights, was appointed Commissioner of Indian Affairs by President Franklin D. Roosevelt. Under his leadership the administration embarked upon a program tailored to strengthen unique Indian cultures by fostering tribal government and native arts and crafts and by preserving valuable tribal artifacts and cutsoms.

The Indian Reorganization Act (Wheeler-Howard Act) embodied this concept and repealed the disastrous allotment plan of 1887 while providing for acquisition of additional land for existing reservations needing enlargement.

1934 The Johnson-O'Malley Act was passed by Congress. It authorized the Secretary of the Interior to contract with each state government for the education and social welfare of their Indian residents.

1939 The Attorney General of California, Earl Warren, was authorized to bring up California Indian land claims against the United States; but not until 1942 was the question of United States liability settled, thus permitting the filing of lawsuits.

1941—1945 World War II. Approximately 25,000 Indians served in the United States armed forces. Some served in special assignments, such as communication teams, and used their native languages on radio and field telephones to confuse enemy interceptors. The most famous group was the Navajo teams, who were in great demand on the Pacific front. The Axis powers were never able to break their "code." Indian military personnel received an exceptional number of decorations for courage under fire.

1943 The California Attorney General appealed to the United States Supreme Court for a rehearing on compensation to the Indians for appropriation of their lands.

1944 The Federal Court of Claims finally made an award to the California Indians of $5 million or about $200 per person. However, in the case of the desert Cahuillas, a band also known as the Agua Caliente Indians, the results were very different because their lands were located in Palm Springs. Each Cahuilla received a percentage of the rental from $350,000 worth of individually allotted lands as well as a share from the tribal acreage (30,000 acres). This contrast in payments was so glaring that it helped persuade Congress to pass the Indian Claims Commission Act of 1946.

According to newspaper investigations conducted from 1975 through 1978, legal frauds upon the individual Palm Springs Indians, often dependent upon court-appointed overseers for their estates, quickly reduced the actual revenues to a trickle of funds.

1946 The federal Indian Claims Commission Act was designed to bring to an end all Indian land claims nationwide by hearing evidence and awarding payments equivalent to the original value of the land. A total of 580 claims were lodged; and, by 1964-65, almost $100 million had been paid to settle 50 of the 158 claims decided.

California Indians had to wait until 1965 for awards to be made.

1947 Attorneys for the California Indians pressed for a settlement for land claims.

1949 The Hoover Commission report advocated a phased termination of all Indian trust lands as well as "mainstreaming" the reservation Indians into the general population so that they were assimilated rapidly. *Termination* became the policy of the Bureau of Indian Affairs in the 1950s, laying the groundwork for House Concurrent Resolution 108 in 1953.

1950 Congress finally adopted legislation awarding $150 to each California Indian as a first or partial payment on the long-standing land claims.

1951 The Bureau of Indian Affairs instituted a voluntary relocation program to encourage reservation Indians who lacked local employment opportunities to resettle in urban centers. During the next few years, the Los Angeles area and the San Francisco Bay Area were designated for vocational training and resettlement of southwest Indians.

1953 House Concurrent Resolution 108, the Termination Act, advocating rapid termination of aid and protection for Indians, was passed. The first groups affected were the Menominees of Wisconsin, the Klamaths of Oregon, and the California Indians. By 1960 support was terminated for 61 groups, and all federal services were withdrawn. The disastrous effect of this law caused serious hardships, and protests against the new policy escalated. Termination was halted in 1960.

The California Legislature first endorsed then forcefully opposed termination because the state would become fully responsible for terminated Indians. Despite the cooperation of the Council of California Indians, the California Indian Congress, the Federated Indians of

California, as well as the American Friends Service Commission, which led to the defeat of a state termination bill in 1954, federal law prevailed.

Rancherias all over California disappeared as lands were sold or allocated to individual Indian residents. In addition, Johnson-O'Malley funds for Indian education were phased out and not restored for many years.

Public Law 280, giving certain states, including California, the right to assume criminal and civil jurisdiction over Indian reservations, was enacted. Later court decisions limited the state's civil jurisdiction on Indian reservations.

1955 The Public Health Service assumed responsibility for Indian medical care, previously under the jurisdiction of the Bureau of Indian Affairs.

1958 Termination of California Indian lands brought about by the Termination Act of 1953 affected 44 rancherias during this period, but the larger reservations were exempted. Tribal corporations were dissolved and their land divided into parcels or sold. In a move which affected *only* California Indians, the Bureau of Indian Affairs also withdrew such special Indian programs as college scholarship eligioility, vocational education, economic development programs, and water and sanitation projects. Medical services were curtailed. The remaining special Indian progams in the public schools that were subsidized by Johnson-O'Malley funds were ended with state acquiescence.

In Los Angeles a new group was organized to provide social and cultural activities for urban Indians, the Federated Indian Tribes. Its purpose was to encourage traditional Indian customs and beliefs.

1961 A federal study group, the Udall Task Force, recommended against further government efforts to terminate Indian trust lands.

A private group revealed the disastrous effects of termination upon the Indians in a publication entitled *The Indian: America's Unfinished Business,* which successfully directed public attention to the matter.

The National Indian Youth Council was organized and began publication of periodicals entitled *American Aborigine* and *America Before Columbus.*

1964 The American Indian Historical Society was organized in San Francisco and began publication of a journal, *The Indian Historian.* The society sponsored a series of workshops to improve teaching of or about Indians. By 1966 workshops had been held at Hoopa, Beaumont, Fresno, Berkeley, and San Francisco.

1965 After many years of hearings, the descendants of the California Indians finally received and voted to accept an award of more than $29 million. This was only 47 cents an acre for 64 million acres of land, nearly two-thirds of the total state area. Since the number of eligible descendants was about 33,000, most persons received less than $900.

1966 The Johnson Presidential Task Force Report, which directly attacked the policies and priorities of the Bureau of Indian Affairs, was completed. The report was not, however, made public at the time. The Office of Economic Opportunity, because of a 1964-65 decision not to fund separate tribal groups, stimulated the development of intertribal councils and by 1968 had made its first award to an Indian group.

1967 A conference on the education of teachers of California Indian pupils was held at Stanislaus State College. The Indian participants set up an ad hoc committee on Indian education and began regional meetings that led to a statewide conference on California Indian education at North Fork, California. A new group, the California Indian Education Association (CIEA) was formed at this time and served as a model for the National Indian Education Association (NIEA) and other states' Indian education organizations.

1968 Johnson-O'Malley funds for Indian education programs were restored to California Indians. The Indian Commissioner also restored other services, such as scholarship eligibility and the right to attend vocational education schools sponsored by the Bureau of Indian Affairs.

California Indian Legal Services was formed to assist reservation Indians.

A second statewide education conference was sponsored by the California Indian Education Association, now the largest Indian group in California.

In the state Legislature organized Indian opposition killed a bill that would have created an all-white Commission on Indian Affairs.

The Indian Civil Rights Act became law.

The Intertribal Council of California was established.

1969 Structural changes were delineated within the Bureau of Indian Affairs as a result of the Josephy Report, prepared by Indian author A. M. Josephy, Jr., at the request of the new administration.

Native American studies programs were estabished at several California colleges and universities.

The California Indian Education Association began a search for funding and for a physical location for an Indian college within the state.

Rincon and La Jolla Indians sued to reclaim water diverted from their area.

Indian representatives occupied Alcatraz Island, a former federal reformatory, to direct attention to the plight of landless urban Indians.

The Hupas of the Hoopa Reservation in northern California began teaching their language in public schools, assisted by local elders and Humboldt State University representatives, who helped develop an alphabet.

A U.S. Senate report entitled *Indian Education: A National Tragedy, a National Challenge* was published.

It became the impetus for the Indian Education Act of 1972.

The First National Indian Education Association Conference was held in Minneapolis.

1970 D-Q University, located on 650 acres near Davis, California, on the former site of a Strategic Air Command military base, was formally incorporated as a college for Indians and Chicanos. Title was turned over by the government to D-Q trustees.

Indian health services were again made available to California Indians.

Various Indian groups demonstrated throughout the country to direct attention to present Indian concerns and inequities. For instance, in California, Pit River Indians and El-Em Pomo Indians held sit-ins on territory once belonging to their tribes in northern California.

Johnson-O'Malley Act funds were restored to California.

1971 California Indian Legal Services instituted a national Indian legal service, the Native American Rights Fund.

1972 The Indian Education Act, Title IV, authorized by Public Law 92-318, was applied to the California educational system as a result of its acceptance and passage by Congress. This Act provided for specialized programs in education for Indians.

The "trail of broken treaties" led to the occupation of the Bureau of Indian Affairs Building in Washington, D.C., by Indians from throughout the United States.

Assembly Bill 872, establishing the Bureau of Indian Education in the California State Department of Education, was enacted.

Senate Bill 1258, authorizing the Native American Indian Early Childhood Education Program for ten rural school districts, was enacted. The purpose of the program was to raise the academic achievement levels of Indian students in kindergarten through grade four.

1973 Sioux Indians, with help of the American Indian Movement, staged an "occupation" of Indian land at Wounded Knee, South Dakota, to protest local government corruption and the government's lack of accountability on the Pine Ridge Reservation.

1974 Senate Bill 2264, establishing the California Indian Education Centers Program, was enacted. The intent of such centers was to improve academic achievement in such basic skills as reading and mathematics and to develop a better self-concept among the Indians involved.

The Indian Financing Act, providing a guaranteed loan program for Indian businessmen, was authorized to make grant appropriations for three years.

The American Indian Higher Education Consortium was established to provide technical assistance to developing Indian colleges.

1975 The Indian Self-Determination Act became law. Tribes were given the right to contract for programs serving them, such as social services, school operations, road maintenance, and law enforcement.

1976 A court decision confirming an 1890 award to the Yuroks of northern California was made. The decision involved residual property rights to a 30-mile corridor along the Klamath River. Legal conflicts with non-Indians had arisen repeatedly because of timber operations in the watershed and the local Indian practice of net fishing in the river.

In several other states disputes continued regarding the treaty rights of Indian tribes to permit or control use of their lands and rivers. Settlements were made in several long-term East Coast suits.

The Council of Energy Resources Tribes (CERT), representing 22 tribes, visited Washington in an attempt to coordinate federal and private leasing policies. Several long-term leases were renegotiated. Indian concern over the depletion of nonrenewable resources was growing.

1977 The report of the Indian Policy Review Commission, the result of two years' work by a select congressional committee, was circulated for Indian review and input before its presentation to Congress. Its recommendations included forming a separate Department for Indian Affairs with cabinet status and granting tribes full power to levy taxes on their reservations. They would also be able to try offenders in tribal courts and control their waterways and hunting and fishing on tribal land. Despite strong backing for the report's recommendations, Indian affairs remained under the Department of Interior, although the commission's authority was increased. A new position was created, Assistant Secretary for Indian Affairs.

The administration of the Bureau of Indian Affairs came under attack by the General Accounting Office for failure to uphold tribal interests in negotiating natural resource leases and for mismanagement of certain tribal trust lands.

An alliance of several California and Arizona tribes filed suit against the government for failure to sustain guaranteed water rights for reservation land.

1978 Extensive land claims pressed by Indian groups in the eastern United States were tentatively settled with compromises, but other such suits were pending in 14 other states.

In a landmark action expected to affect other West Coast tribes, a United States District Court in Washington State ruled in favor of protecting fish allocations awarded to Washington Treaty Tribes during the last century.

The Education Amendments Act of 1978 became law, specifying that Indian educators, Bureau of Indian Affairs education staff, and tribal representatives work together to develop regulations and establish new poli-

cies and standards for schools. The Act anticipated major changes, such as control of schools by Indian school boards, removal of teachers from the civil service hiring procedures, and direct-line authority of the Bureau of Indian Affairs education director over programs and personnel.

About 3,000 Indians marched to Washington in July to protest "anti-Indian legislation pending in Congress." Called "the Longest Walk," the five-month trip began at Alcatraz Prison in California and stretched for 3,000 miles to Washington, D.C.

On the Klamath and Trinity rivers in northern California, a new federal rule allowing comercial fishing caused several confrontations between Indians and non-Indians. A moratorium was placed on all but Indian subsistence fishing by state fish and game officials.

The American Indian Education Council was reinstated to advise the California Superintendent of Public Instruction on Indian education concerns.

The American Indian Religious Freedom Act (Public Law 95-341) became law.

1979 Lawsuits over fishing rights were won by Indian groups in Washington, Michigan, Idaho, and Montana.

Although the educational programs of the Bureau of Indian Affairs were not transferred to the new U.S. Department of Education, they were administered separately from other programs.

Land claims based on a 1790 law requiring congressional approval of any sale of cession of Indian lands made some progress during the year in Rhode Island, New York, Maine, and South Dakota.

U.S. Secretary of Energy Charles Duncan, Jr., met with representatives of the Council of Energy Resources Tribes (CERT) in Denver. Since the CERT tribes were the largest private owners of coal and uranium resources in the United States, they signed an "energy treaty" with ten Western state governors in December, pledging to cooperate in the wise use of resources for regional development.

At American Indian conferences, speakers emphasized the need for unity to protect tribal sovereignty and treaty rights now gaining recognition, noting that court decisions on land claims, fishing rights, water rights, and mineral rights were increasingly favorable to Indians.

1980 An interagency, governmentwide Indian Task Force was established by the federal government to "improve social and educational services" to American Indians. After news accounts revealed that administrative problems existed within the Office of Indian Education, Assistant Secretary of Education Thomas Minter began an internal investigation of the agency and instigated changes in management and policies.

The Passamaquoddy and Penobscot Indians of Maine accepted an offer by the U.S. government to settle their precedent-setting land claims against the State of Maine.

Today, American Indians are awakening to their culture and are turning away from the concept of assimilation into a melting pot, in which all must be the same and hold the same values.

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Appendix B

Maps Related to American Indians

Map 1. Native Tribes, Groups, Language Families, and Dialects of California in 1770 (Kroeber)

Athabascan Family
Oregon group
1a. Rogue River
Tolowa group
1b. Tolowa
Hupa group
1c. Hupa
1d. Whilkut
Mattole group
1e. Mattole
Wailaki group
1f. Nongatl
1g. Lassik
1h. Shelter Cove Sinkyone
1i. Lolangkok Sinkyone
1j. Eel River Wailaki
1k. Pitch Wailaki
1l. North Fork Wailaki
1m. Kato
Bear River group
1n. Bear River

Algonkin Family
Yurok
2a. Yurok
2b. Coast Yurok
3. Wiyot

Yukian Family
4a. Yuki
4b. Huchnom
4c. Coast Yuki
4d. Wappo

Hokan Family
Shastan
6a. Shasta
6b. New River Shasta
6c. Konomihu
6d. Okwanuchu
6e. Achomawi (Pit River)
6f. Atsugewi (Hat Creek)
Yana
7a. Northern Yana
7b. Central Yana
7c. Southern Yana
7d. Yahi
8. Karok
9. Chimariko
Pomo
10a. Northern
10b. Central
10c. Eastern
10d. Southeastern
10e. Northeastern
10f. Southern
10g. Southwestern
11. Washo
12. Esselen
Salinan
13a. Antoniano
13b. Migueleño
13c. Playano (doubtful)
Chumash
14a. Obispeño
14b. Purisimeño
14c. Ynezeño
14d. Barbareño
14e. Ventureño
14f. Emigdiano
14g. Cuyama
14h. Island
Yuman
15a. Northern (Western) Diegueño
15b. Mountain Diegueño
15c. Southern (Eastern or Desert) Diegueño
15d. Kamia
15e. Yuma
15f. Halchidhoma and Kohuana (now Chemehuevi)
15g. Mohave

Penutian Family
Wintun
Dialect groups
16a. Northern (Wintu)
16b. Central (Nomlaki)
16c. Hill (Patwin)
16d. River (Patwin)

Maidu
Dialect groups
17a. Northeastern
17b. Northwestern
17c. Southern (Nisenan)
Miwok
18a. Coast
18b. Lake
18c. Bay (Saclan)
18d. Plains
18e. Northern Sierra
18f. Central Sierra
18g. Southern Sierra

Costanoan
19a. San Pablo (Larkin)
19b. San Francisco
19c. Santa Clara
19d. Santa Cruz
19e. San Juan Bautista (Mutsun)
19f. Rumsen (Monterey)
19g. Soledad
Yokuts
Dialect groups
20a. Northern Valley (Chulamni, Chauchila, etc.)
20b. Southern Valley (Tachi, Yauelmani, etc.)
20c. Northern Hill (Chukchansi, etc.)
20d. Kings River (Choinimni, etc.)
20e. Tule-Kaweah (Yaudanchi, etc.)
20f. Poso Creek (Paleuyami)
20g. Buena Vista (Tulamni, etc.)
Modoc
20h. Modoc

Uto-Aztekan (Shoshonean) Family
Plateau Branch
Mono-Bannock group:
21a. Northern Paiute (Paviotso)
21b. Owens Valley Paiute
21c. Mono Lake Paiute
21d. Monache (Western Mono)
Shoshoni-Comanche group:
21e. Panamint Shoshone (Koso)
Ute-Chemehuevi group:
21f. Chemehuevi (Southern Paiute)
21g. Kawaiisu (Tehachapi)
Kern River Branch
21h. Tubatulabal (and Bankalachi)
Southern California Branch
Serrano group:
21i. Kitanemuk (Tejon)
21j. Alliklik
21k. Mohineyam (Vanyume)
21l. Serrano
Gabrielino group:
21m. Fernandeño
21n. Gabrielino
21o. Nicoleño
Luiseño-Cahuilla group:
21p. Juaneño
21q. Luiseño
21r. Cupeño
21s. Pass Cahuilla
21t. Mountain Cahuilla
21u. Desert Cahuilla

Reprinted from *The California Indians: A Source Book* (Second edition). Compiled and edited by R. F. Heizer and M. A. Whipple. Berkeley: University of California Press, 1971 (endpapers). Reprinted by permission of the publisher.

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Map 2. Key to Tribal Territories in California

Reprinted from *California*, Handbook of North American Indian Series, Vol. 8. Edited by Robert F. Heizer. Washington, D.C.: Smithsonian Institution Press, 1978, p. ix. Reprinted by permission of the publisher.

Publisher's note: Map is not to be considered an authoritative depiction of tribal areas.

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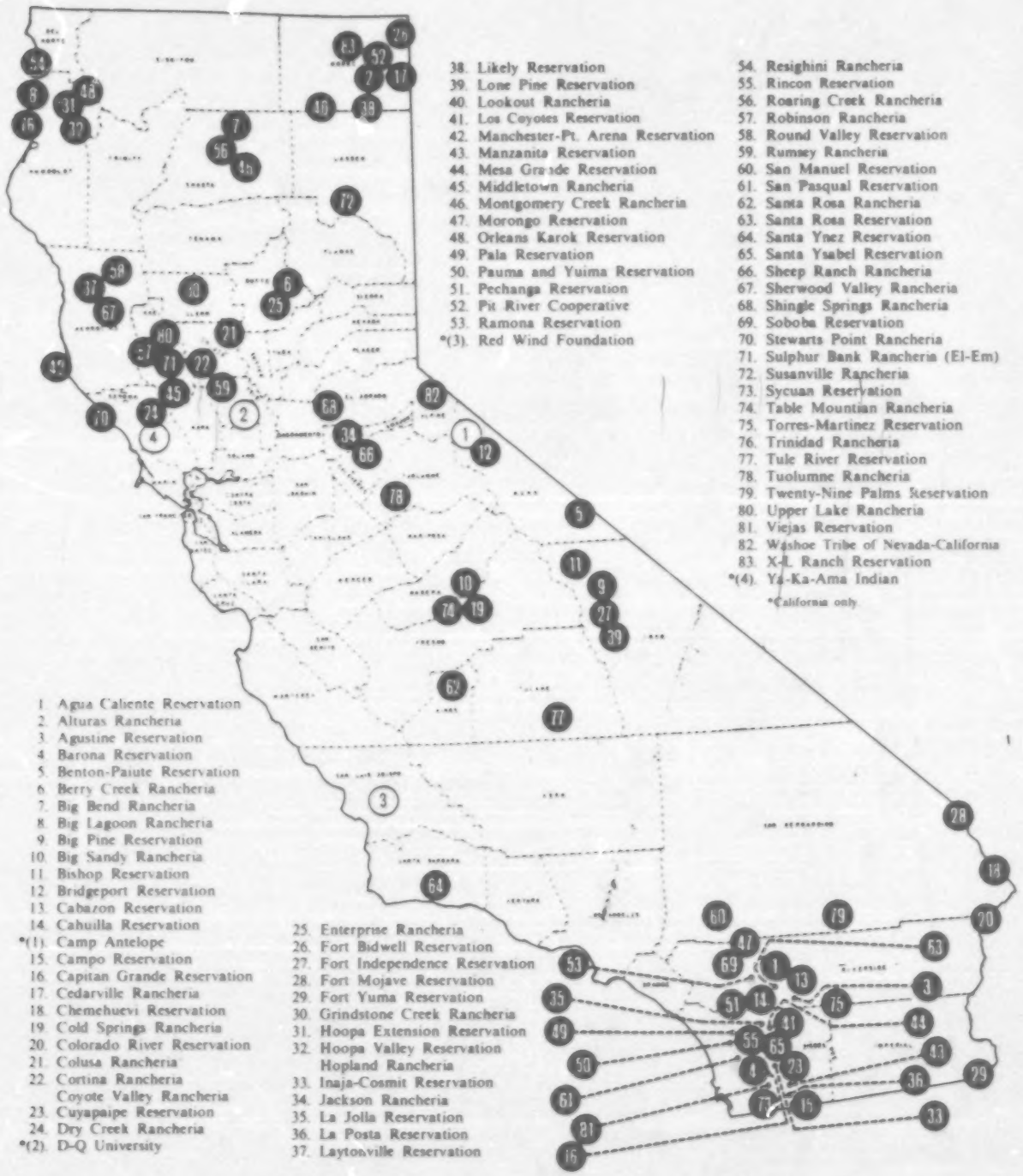
Map 3. Indian Trust Lands in California



1. Agua Caliente Reservation
2. Alturas Rancheria
3. Agustine Reservation
4. Barona Reservation
5. Benton-Paiute Reservation
6. Berry Creek Rancheria
7. Big Bend Rancheria
8. Big Lagoon Rancheria
9. Big Pine Reservation
10. Big Sandy Rancheria
11. Bishop Reservation
12. Bridgeport Reservation
13. Cabazon Reservation
14. Cahuilla Reservation
*(1). Camp Antelope
15. Campo Reservation
16. Capitan Grande Reservation
17. Cedarville Rancheria
18. Chemehuevi Reservation
19. Cold Springs Rancheria
20. Colorado River Reservation
21. Colusa Rancheria
22. Cortina Rancheria
    Coyote Valley Rancheria
23. Cuyapaipe Reservation
24. Dry Creek Rancheria
*(2). D-Q University
25. Enterprise Rancheria
26. Fort Bidwell Reservation
27. Fort Independence Reservation
28. Fort Mojave Reservation
29. Fort Yuma Reservation
30. Grindstone Creek Rancheria
31. Hoopa Extension Reservation
32. Hoopa Valley Reservation
    Hopland Rancheria
33. Inaja-Cosmit Reservation
34. Jackson Rancheria
35. La Jolla Reservation
36. La Posta Reservation
37. Laytonville Reservation
38. Likely Reservation
39. Lone Pine Reservation
40. Lookout Rancheria
41. Los Coyotes Reservation
42. Manchester-Pt. Arena Reservation
43. Manzanita Reservation
44. Mesa Grande Reservation
45. Middletown Rancheria
46. Montgomery Creek Rancheria
47. Morongo Reservation
48. Orleans Karok Reservation
49. Pala Reservation
50. Pauma and Yuima Reservation
51. Pechanga Reservation
52. Pit River Cooperative
53. Ramona Reservation
*(3). Red Wind Foundation
54. Resighini Rancheria
55. Rincon Reservation
56. Roaring Creek Rancheria
57. Robinson Rancheria
58. Round Valley Reservation
59. Rumsey Rancheria
60. San Manuel Reservation
61. San Pasqual Reservation
62. Santa Rosa Rancheria
63. Santa Rosa Reservation
64. Santa Ynez Reservation
65. Santa Ysabel Reservation
66. Sheep Ranch Rancheria
67. Sherwood Valley Rancheria
68. Shingle Springs Rancheria
69. Soboba Reservation
70. Stewarts Point Rancheria
71. Sulphur Bank Rancheria (El-Em)
72. Susanville Rancheria
73. Sycuan Reservation
74. Table Mountian Rancheria
75. Torres-Martinez Reservation
76. Trinidad Rancheria
77. Tule River Reservation
78. Tuolumne Rancheria
79. Twenty-Nine Palms Reservation
80. Upper Lake Rancheria
81. Viejas Reservation
82. Washoe Tribe of Nevada-California
83. X-L Ranch Reservation
*(4). Ya-Ka-Ama Indian

*California only

Reprinted from the *California Indian Assistance Program Field Directory: A Directory of the California Indian Community*. Sacramento: California State Department of Housing and Community Development, 1978, p. 7. Reprinted by permission of the publisher.

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Map 4. Areas of Indian Culture in the United States

Reprinted from *The American Indians: Answers to 101 Questions.* Washington, D.C.: United States Department of the Interior, Bureau of Indian Affairs, 1974 (inside back cover). Reprinted by permission of the publisher.

Appendix C

Suggested Criteria for Evaluating Instructional Materials

The purpose of these guidelines is to provide consistent, systematic standards for evaluating instructional materials proposed for use in California's public schools to ensure compliance with the California Education Code.

Children pattern their interests, prejudices, and ideas after what they see and hear. Children dream of and aspire to those goals they are encouraged to attain. Their world can be expansive and can be filled with exciting and infinite possibilities or frustrating in its limitations, depending on their exposure. Much of a child's early development takes place in school, and the potentially positive or negative effect of the school experience is well documented. The Legislature recognized the vital role instructional materials play in the formation of a child's attitudes and beliefs when it adopted Education Code sections 60040—60044.

These guidelines are not intended to supplant the evaluator's judgment, because it would be impossible to do so. They do comprise the minimum standards for acceptability, including compliance with Education Code sections 60040 and 60044.

To portray accurately the cultural and racial diversity and the male and female roles in our society, instructional materials must encourage students to understand not only the historical roles and contributions of women and minorities but also the forces that shaped those roles and contributions and how and why the contemporary roles and contributions of women and minorities are different.

General Limitations of the Guidelines

1. The guidelines should be used in the evaluation of both student material and teacher material. In no event should instructions in a teacher's manual that are designed to overcome noncompliant pictures or text in a pupil edition be considered in the evaluation of the pupil edition.
2. In certain limited situations it would be inappropriate to require that a pictorial or textual item conform exactly to these guidelines. Such an instance would arise, for example, in the reprinting of items of classical or contemporary literature, music, or art, including folktales. In such a situation discussion material should be included in the pupil edition indicating that, for example, although a particular attitude toward women or a minority group was prevalent during a certain period in history or is prevalent in the particular culture or country depicted, the attitude has changed or no longer exists in the United States.
3. When examining an instructional material for adverse reflection on race, color, creed, and so on as prohibited by Education Code Section 60044, the evaluator should make a qualitative judgment with respect to stories or articles having an historical or particular cultural perspective.

Male and Female Roles

To encourage the individual development and self-esteem of each child, regardless of gender, instructional materials, when they portray people (or animals having identifiable human attributes), shall portray women and men, girls and boys, in a wide variety of occupational, emotional, and behavioral situations, presenting both sexes in the full range of their human potential.

1. Descriptions, depictions, labels, or retorts that tend to demean, stereotype, or be patronizing toward females must not appear.
2. Instructional materials containing references to, or illustrations of, people must refer to or illustrate males and females in an approximately equal manner in both number and importance except as limited by accuracy or special purpose.
3. Mentally and physically active, creative, problem-solving roles and success and failure in those roles should be divided approximately evenly between male and female characters.
4. Emotions (for example, fear, anger, aggression, excitement, or tenderness) should occur randomly among characters regardless of gender.
5. Traditional activities engaged in by characters of one sex should be balanced by the presentation of nontraditional activities for characters of that sex.
6. If professional or executive roles or vocations, trades, or other gainful occupations are portrayed, men and women should be represented approximately equally.
7. Whenever life-style choices are discussed, boys and girls should be offered an equally wide range of aspirations and choices.
8. Whenever a material presents developments in history or current events or achievements in art, science, or any other field, the historically accurate contributions of women should be included and discussed.
9. Sexually neutral language (for example, *people, persons, pioneers, they*) should generally be used.

Ethnic and Cultural Groups

Instructional materials should project the cultural diversity of our society, instill in each child a sense of pride in his or her heritage, eradicate the seeds of prejudice, and encourage the individual development of each child. When portraying people (or animals having identifiable human attributes), instructional materials shall include a fair representation of majroity and minority group characters por-

trayed in a wide variety of occuaptional and behavioral roles and shall present the contributions of ethnic and cultural groups, thereby reinforcing the self-esteem and potential of all people and helping the members of minority groups to find their rightful place in society.

Consideration is given to reprints of certain types of literature, music, and art which do not conform to any one or more of these criteria (see "General Limitations"). For example, when references to minority persons are omitted, their absence must be discussed and questioned in the student edition, with an eye toward making the student aware of the historical and cultural situations in which this inequality occurred, the process of philosophical change and its effects on social patterns, and the underlying goal of equality basic to our democratic system.

1. Descriptions, depictions, or labels which tend to demean, stereotype, or be patronizing toward minority groups must not appear.
2. When diverse ethnic or cultural groups are portrayed, such portrayal must not depict differences in customs or life-styles as undesirable and must not reflect an adverse value judgment of such differences.
3. Instructional materials containing references to, or illustrations of, people must refer to or illustrate a fair proportion of diverse ethnic groups, except as limited by accuracy or special purpose.
4. Mentally active, creative, and problem-solving roles, as well as success and failure in those roles, should be divided in fair proportion between majority and minority group characters.
5. The portrayal of minority characters in roles to which they have been traditionally restricted by society should be balanced by the presentation of nontraditional activities for characters of that race.
6. Minority persons should be depicted in the same range of socioeconomic settings as are persons of the majority group.
7. Depiction of diverse ethnic and cultural groups should not be limited to the root culture but rather expanded to include such groups within the mainstream of life in the United States.
8. If professional or executive roles or vocations, trades, or other gainful occupations are portrayed, majority and minority groups should be presented therein in fair proportion.
9. Whenever developments in history or current events or achievements in art, science, or any other field are presented, the contributions of minority peoples, particularly the identification of prominent minority persons, should be included and discussed if historically accurate.

Entrepreneur and Labor

1. References or labels tending to demean, stereotype, or be patronizing toward an occupation, vocation, or livelihood must not appear.
2. When appropriate, reference should be made to the role and contribution of the entrepreneur in the total development of California and the United States, and any such reference should be accurate.
3. When appropriate, reference should be made to the role and contribution of labor in the total development of California and the United States, and any such reference should be accurate.

Religion

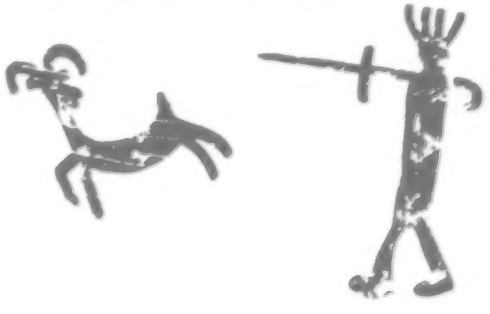
1. No religious belief or practice shall be held up to ridicule, nor shall any religious group be portrayed as inferior.
2. Any explanation or description of a religious belief or practice shall be presented in a manner which neither encourages nor discourages belief in the matter nor indoctrinates the student in any particular religious belief.
3. Portrayals of contemporary United States society should, when religion is discussed or depicted, reflect its religious diversity. Except when a material deals with a particular racial, ethnic, or cultural group or a particular historical era in the United States or California, materials in, but not limited to, art, music, and social sciences must, to a reasonable extent, reflect the religious diversity of contemporary society in the United States (Education Code Section 60040[b]) in conjuction with cultural diversity.

Ecology and Environment

1. Responsibilities of human beings toward a healthy, sanitary environment are appropriately portrayed.
2. Wise use of resources, both human and physical, is actively encouraged.
3. Interdependence of people and their environment is portrayed.
4. Adverse effects of solutions to environmental problems are identified.
5. Appropriate means of protecting the environment are suggested.

Dangerous Substances

1. The hazards of the use of tobacco, alcohol, narcotics, and restricted dangerous drugs are depicted in illustrations or discussions when references to these substances are included in instructional materials.
2. The use of tobacco, alcohol, narcotics, or restricted dangerous drugs is not glamorized or encouraged by illustrations or discussion references.



Thrift, Fire Prevention, and Humane Treatment of Animals and People

When adopting instructional materials for use in the schools, governing boards shall require such material as they deem necessary and proper to encourage thrift, fire prevention, and the humane treatment of animals and people.

Declaration of Independence and Constitution of the United States

When adopting instructional materials for use in the schools, governing boards shall require, when appropriate to the comprehension of pupils, that textbooks for social science, history, or civics classes contain the Declaration of Independence and the Constitution of the United States.

Commercial Brand Names

Instructional materials shall not contain illustrations of any identifiable commercial brand names, representations, or corporate logos unless such illustrations are necessary to the educational purpose of the instructional material and that purpose cannot be achieved without using such illustrations, or unless such illustrations are incidental to a scene of a general nature. If, under these exceptions, a brand name, representation, or corporate logo is illustrated, prominence shall not be given to any one brand or corporation unless, in turn, such illustration is necessary to the educational purpose of the instructional material and that purpose cannot be achieved without using such illustration.

Illustrations of Foods

When instructional materials contain illustrations of foods, foods of high nutritive value will be emphasized.

Depiction of Disabled Persons

Materials which depict persons taking part in the ordinary actions of life should include portrayals of older persons. Attention should be given to the variety of roles played by older persons and to positive aspects of the aging process. It is important that older persons should not be stereotyped and that the knowledge, experience, and services that older people contribute to the society be recognized in a full range of social and cultural activities.

Instructional Content

1. Represents accurately the contributions of the American Indian to Western civilization
2. Portrays authentically the Indian way of life
3. Avoids perpetuation of myths about the American Indian
4. Presents the history of the American Indian as an integral part of the history of America at every point of the nation's development
5. Explains that the first discoverers of America were those native people whom Columbus described improperly as "Indians"
6. Describes accurately the culture and lifeways of the American Indians at the time when Europeans first came into contact with them
7. Describes the culture of the American Indian as a dynamic process that portrays the Indian social system and lifeways as a developmental process rather than a static one
8. Describes the contributions of the American Indians to the nation and the world
9. Describes the special position of the American Indian in the history of the United States socially, economically, and politically
10. Describes the religions, philosophies, and contributions of thought of the American Indians
11. Describes the life and situation of the American Indians and the California Indians today
12. Is accurate, is organized, and is clear as to purpose
13. Is relevant in terms of learning needs, experiences, and interest
14. Involves students in interdisciplinary experiences that draw upon their backgrounds and values and lead to a practical skill attainment
15. Utilizes the metric system, when appropriate, as a primary system of measurement
16. Involves students, when appropriate, in responsible decision making in the life roles: individual learner, producer, citizen consumer, and family member
17. Incorporates, when appropriate, awareness of safety factors
18. Stimulates and encourages critical and analytical thinking
19. Presents a variety of learner strategies: problem solving, inquiry, decision-making skills, discovery, and interpretation
20. Encourages a variety of student activities: independent study, discussion, committee work, writing, and observation
21. Presents ethical issues to help students arrive at value judgments
22. Presents a multidisciplinary approach
23. Assists students in developing thinking skills: comprehension, analysis, synthesis, application, and evaluation.
24. Represents the values, mores, and cultural contributions of ethnic and racial groups.
25. Encourages students to understand the interrelationships of other cultures, economic conditions, political developments, geographic factors, and social phenomena both within and between cultures
26. Encourages the use of the community as a resource
27. Deals with facts as established points of view rather than as absolutes
28. Promotes the ideals of American democracy
29. Portrays the positive achievements of American history as well as the faults
30. Emphasizes the responsibilities as well as rights of the citizen
31. Provides fair and objective treatment of interpretations of public problems when a difference of opinion occurs

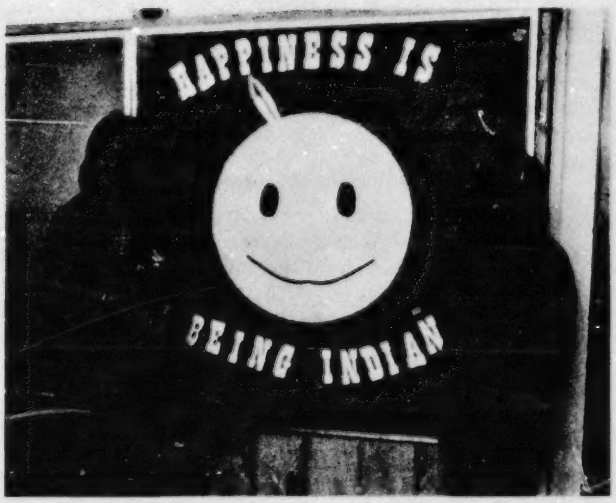
32. Presents historical facts of public decisions without advocating particular conclusions to present problems
33. Provides suitable content for specified grade levels
34. Presents content that challenges the full range of students' abilities at each grade level
35. Provides instructional material that is current
36. Presents materials written at the appropriate reading levels for students
37. Provides objectives that:
    a. Are stated clearly, are appropriate for the grade level, and are written in terms of behavioral outcomes
    b. Balance the cognitive with the affective
    c. Keep to a manageable number
    d. Lead students toward developing and clarifying their views of commonly held societal values

Format

1. Has language, legibility, type size, and layout appropriate to the topic and grade level
2. Is attractive, stimulates interest, and includes illustrative material which is timely, colorful, creative, and appropriate and serves a definite purpose
3. Is of appropriate quality and durability as to covers, binding, paper, and ink
4. Includes, when necessary and appropriate, a table of contents, glossary, index, bibliography, and evaluation materials
5. Explains clearly new vocabulary terms and concepts within the context of the reading material
6. Uses chapter and marginal headings to enhance the learners' understanding of the context
7. Encourages the development of insights and perspectives which history and the social studies disciplines provide

Teacher Materials

1. Describes and encourages the use of effective teaching techniques without limiting the creativity of the teacher
2. Is easy to use, durable, and congruent with other program materials and includes, where necessary or appropriate, reproductions of pages from student tests as well as answer keys and other helpful aids
3. Includes activities for meeting varying pupil interests and abilities, such as enrichment and reinforcement materials, individual and class projects, field trips, and evaluative techniques



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Other Publications Available from the Department of Education

The *American Indian Education Handbook* is one of approximately 500 publications that are available from the California State Department of Education. Some of the more recent publications or those most widely used are the following:

Accounting Procedures for Student Organizations (1977)	$1.50
Bilingual Program, Policy, and Assessment Issues (1980)	3.25
California Private School Directory	9.00
California Public School Directory	12.50
California Public Schools Selected Statistics	1.50
California School Accounting Manual (1981)	2.50
California Schools Beyond Serrano (1979)	.85
California's Demonstration Programs in Reading and Mathematics (1980)	2.00
Discussion Guide for the California School Improvement Program (1978)	1.50*†
District Master Plan for School Improvement (1979)	1.50*
Education of Gifted and Talented Pupils (1979)	2.50
Establishing School Site Councils: The California School Improvement Program (1977)	1.50*†
Foreign Language Framework for California Public Schools (1980)	2.50
Guide for Multicultural Education (1977)	1.25
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Guidelines and Procedures for Meeting the Specialized Health Care Needs of Students (1980)	2.50
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History—Social Science Framework for California Public Schools (1981)	2.25
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Instructional Materials Approved for Legal Compliance (1981)	2.50
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Manual of First Aid Practices for School Bus Drivers (1980)	1.25
Mathematics Framework for California Public Schools, with 1980 Addendum (1982)	2.00
Monograph on Staff Development (1980)	1.50
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Pedestrian Rules of the Road in California—Primary Edition (1980)	1.50
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Teaching About Sexually Transmitted Diseases (1980)	1.65
Toward More Human Schools (1981)	1.75
Visual and Performing Arts Education Framework for California Public Schools (1982)	3.25

Orders should be directed to:

California State Department of Education
P.O. Box 271
Sacramento, CA 95802

Remittance or purchase order must accompany order. Purchase orders without checks are accepted only from government agencies in California. Sales tax should be added to all orders from California purchasers.

A complete list of publications available from the Department may be obtained by writing to the address listed above.

*Developed for implementation of School Improvement.
†Also available in Spanish, at the price indicated.

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